













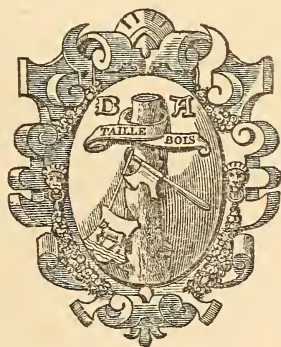


A GRAMMAR  
OF THE  
HEBREW LANGUAGE.

BY MOSES STUART,

ASSOCIATE PROFESSOR OF SACRED LITERATURE IN THE THEOLOGICAL  
INSTITUTION AT ANDOVER.

THE FIFTH EDITION, CORRECTED AND ENLARGED, REPRINTED WITH THE  
CONCURRENCE OF THE AUTHOR.



OXFORD: D. A. TALBOYS,

AND 113 FLEET STREET, LONDON.

M DCCCXXXVIII.

PJ4563  
.S8  
1838

THE  
PUBLISHER TO THE READER.

---

THE principal reasons that have induced me to reprint the following work, are the high encomiums which have been bestowed upon it by all acquainted with its usefulness; the difficulty of obtaining a sufficient supply from America to meet the demand; and the high price at which it must be sold when procured, in consequence of the expensiveness of importation.

Among those most conversant with the subject in this University, whom I may particularise as approving of this Grammar, are Dr. Nicol, the late Regius-professor of Hebrew, who regretted that he could not constantly recommend it to his pupils from the difficulty they found in obtaining it; and Dr. Pusey, the present Regius-professor, who recommends its employment to beginners; and Dr. Lee, the Regius Professor at Cambridge, says, "Dr. Gesenius is closely followed by Professor Stuart, in the *very excellent Hebrew Grammar* which he has published. To these names I might add a host of others, if they were not in themselves quite sufficient. Neither is it a slight recommendation of this work, that it has passed through three editions in America<sup>a</sup>; where it has been adopted in all the principal seminaries, and where the study of Hebrew is made an object of much greater importance than it is with us. This leads me to mention that this reprint is made with the full sanction and approbation of the learned Author.

The following paragraphs are extracted from a letter received by the Publisher from Professor Stuart:—

"Justice and propriety oblige me to say, that the manner in which you have executed my Hebrew Grammar, (two copies

<sup>a</sup> The present edition is printed from the fifth American one.

of which have come to hand, and for which I sincerely thank you,) is very attractive to me, and a pretty good pledge that you would fulfil my expectations in the manner in which I could wish my book to be presented to the British public. Your reprint is certainly a book that neither you nor the correctors need to be ashamed of. We outdo you in Hebrew type—that is no fault of yours; you outdo us in paper, in ink, in the general neatness of the whole thing—and I believe there are fewer errors of the press in your edition than in the American one.

“I hope you have found encouragement to print my Chrestomathy<sup>b</sup> also; without which the Grammar will have but an imperfect circulation; and with which it has had a large one in this country.”

<sup>b</sup> This, which is a selection of easy lessons adapted to this Grammar, has now been published at Oxford uniformly with it; where has also appeared, AN INTRODUCTION TO WRITING HEBREW: containing a Series of Progressive Exercises for Translation into Hebrew. With an English-Hebrew Lexicon, and an Appendix on the Pause. From the German of A. GRAEFENHAN. With references throughout to the Grammars of Professors STUART and LEE, 8vo. 9s.



## PREFACE TO THE FIFTH EDITION.

---

I HAVE revised the present edition of my Hebrew Grammar throughout, and made a considerable number of additions and corrections of a subordinate kind. Most of the section on the *quantity* and *quality* of the vowels I have written over again, and given the whole a shape, which, I hope, will render it more intelligible to beginners. It is the most difficult part of the grammar, so far as a satisfactory mode of representation is concerned. The dubious appearance of so many vowels makes the subject obscure to a tyro; and scarcely any labour which a grammarian can bestow upon it, will make it explicit at first. The numbering of paragraphs, in a few cases, has necessarily undergone some change in the remodelling of this section, and to these the references in the Chrestomathy will not exactly correspond. Still, the student who is advertised of this, will experience no serious difficulty in finding the principles that correspond to his references, although they may now bear a name different from the former one, or be designated by a different number.

I have availed myself, in the present edition, of the corrections and of some additions, which my friend Mr. J. Seixas, in a very obliging manner, has suggested to me. For his attention bestowed on this subject, and the labour which he has performed in making the suggestions just noticed, I return him my most sincere thanks and acknowledgments. A fuller catalogue still of irregular forms, according to a desire which he has expressed, would have been made out, had the limits of my work permitted.

I have added a *Synoptical View of all the Conjugations of the Hebrew Verbs*, at the close of the Paradigms; for which I doubt not I shall receive the thanks of the beginner, and even of the proficient in Hebrew.

The reader will perceive by comparison, that the present edition is somewhat enlarged. This is owing in part to the

mode of printing adopted, which is designed to render the different paragraphs and sections more conspicuous to the eye.

The author has often been asked, whether he intended to publish an *abridged* form of this Grammar. As a friend to the radical study of the Hebrew, he must answer in the *negative*. The phenomena of the Hebrew language he is not able to state in a shorter compass than he has done, and make them explicit and intelligible to learners. Any Grammar that professes to do so, must either be obscure, or leave many of the phenomena of the language untouched. Of what ultimate and solid use can the study of Hebrew be, when one half, or any considerable proportion, of forms and idioms are left unexplained and unnoticed? Those who wish a "royal road" to the Hebrew, may publish such grammars or study them, if they are content to acquire the name of Hebrew scholars without the reality. More than this cannot be acquired, while a considerable part of forms and idioms are unnoticed and unknown. With the right of others to publish *abridged* grammars, the writer of this does not expect or wish in any way to interfere. His own full conviction, after teaching Hebrew for a quarter of a century, is, that all *abridged* methods of studying it will of course *abridge* any good ground for expecting real and solid profit from the undertaking. "Drink deep, or taste not," is his most serious advice to all theological students; but he does not say this, in reference to his own Hebrew Grammar. Whatever Grammar the student may use, let him not expect solid improvement without extensive and accurate study.

MOSES STUART.

*Andover Theol. Seminary,  
March, 1835.*

# CONTENTS.

## PART I.

### ORTHOGRAPHY AND ORTHOEPEY.

|   |    |  |    |
|---|----|--|----|
| ALPHABETS . . . . .   | 9  | Vowels affected by omitted Gutturals and Resh . . . . .              | 30 |
| Ancient number of letters . . . . .                               | 12 | Vowels affected by the omission of other Daghesh'd letters . . . . . | 31 |
| Arrangement of letters . . . . .                                  | 12 | ORTHOGRAPHY OF THE VOWELS . . . . .                                  | 31 |
| Age of their names . . . . .                                      | 12 | Proper place of the vowels . . . . .                                 | 31 |
| Significance of the names . . . . .                               | 12 | Diacritical point over Shin and Sin . . . . .                        | 32 |
| Pronunciation of the names . . . . .                              | 12 | Vav with Hholem over it . . . . .                                    | 32 |
| Later Hebrew alphabet . . . . .                                   | 13 | Orthography of the vowels as connected with the Quiescents . . . . . | 32 |
| Final forms of letters . . . . .                                  | 13 | Words written <i>plene</i> and <i>defective</i> . . . . .            | 32 |
| Sounds of letters . . . . .                                       | 13 | No certain rule for them . . . . .                                   | 33 |
| Dilated letters . . . . .   | 15 | ORTHOGRAPHY OF QAMETS HHA-TEPH . . . . .                             | 33 |
| Unusual letters . . . . .   | 15 | In a mixed syllable . . . . .  | 33 |
| Similar letters . . . . .   | 15 | In a simple syllable . . . . .                                       | 34 |
| Classification of the letters . . . . .                           | 16 | PATTAHH FURTIVE . . . . .  | 34 |
| Aspirates, Quiescents, Gutturals, Liquids . . . . .               | 16 | DAGHESH . . . . .  | 35 |
| VOWELS . . . . .  | 17 | Daghesht forte . . . . .   | 35 |
| Not original . . . . .  | 17 | Orthography of it . . . . .  | 35 |
| Vowel letters . . . . .   | 17 | Omission of it . . . . .   | 36 |
| Ground of classification . . . . .                                | 18 | Division of Daghesh forte . . . . .                                  | 36 |
| Quality and quantity of vowels . . . . .                          | 18 | Euphonic Daghesh and its kinds . . . . .                             | 36 |
| Pure and impure vowels . . . . .                                  | 19 | DAGHESH LENE . . . . .   | 37 |
| Long and short . . . . .  | 19 | General rule for the insertion of it . . . . .                       | 37 |
| Long by nature, and by position . . . . .                         | 19 | — for the rejection of it . . . . .                                  | 38 |
| Pure long vowels . . . . .  | 20 | General exceptions to the rules . . . . .                            | 38 |
| Impure long vowels . . . . .                                      | 20 | Particular exceptions to the same . . . . .                          | 39 |
| Doubtful appearances of them . . . . .                            | 20 | RAPHE . . . . .  | 40 |
| Daghesht'd long vowels . . . . .                                  | 21 | MAPPIQ . . . . .   | 40 |
| Impure vowels long by position . . . . .                          | 22 | METHEGH . . . . .  | 40 |
| Short vowels . . . . .  | 23 | Distinguished from Sillug . . . . .                                  | 41 |
| Kind of syllables in which the various vowels may stand . . . . . | 24 | Cases in which it is either uniformly or usually employed . . . . .  | 41 |
| Qibbuts vicarious . . . . .                                       | 24 | Cases in which usage is various . . . . .                            | 41 |
| SHEVA . . . . .   | 25 | Methegh before Maqqeph . . . . .                                     | 42 |
| Design of it . . . . .  | 25 | Use of several Metheghs on the same word . . . . .                   | 42 |
| When employed . . . . .   | 25 | Use of Conjunctives instead of Methegh . . . . .                     | 42 |
| Sheva vocal . . . . .   | 26 | MAQQEPH . . . . .  | 43 |
| Sheva silent . . . . .  | 26 | Effects of it on the vowel and tone . . . . .                        | 43 |
| Composite Shevas . . . . .  | 27 | End answered by it . . . . .   | 43 |
| When employed . . . . .   | 27 | RULES FOR READING HEBREW . . . . .                                   | 43 |
| Used out of the common course . . . . .                           | 27 | Exemplification . . . . .  | 44 |
| General principal in regard to Shevas . . . . .                   | 27 | Accents, table of them . . . . .                                     | 47 |
| Not employed under Quiescents . . . . .                           | 28 | Various alleged uses of them . . . . .                               | 49 |
| COALESCENCE OF VOWELS AND QUIESCENTS . . . . .                    | 28 | Proper place of writing them . . . . .                               | 51 |
| Table exhibiting this . . . . .                                   | 28 | TONE-SYLLABLE . . . . .  | 51 |
| Sound of coalescing Quiescents not lost . . . . .                 | 29 | General rule for it; and exceptions . . . . .                        | 51 |
| The Ehevi, when they retain a consonant power . . . . .           | 29 | Shifting of the tone syllable . . . . .                              | 54 |
| Otium of the Ehevi . . . . .                                      | 30 | Critical marks, and Masoretic notes . . . . .                        | 55 |
| COALESCENCE OF VOWELS AND DAGHESH'D LETTERS . . . . .             | 30 |  |    |

## PART II.

## CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

|   |    |  |    |
|---|----|--|----|
| Letters of the same organ easily commuted . . . . . | 57 | Corresponding long and short vowels . . . . .        | 66 |
| Assimilation of Consonants . . . . .                | 57 | Rules of exchanging long vowels for short . . . . .  | 66 |
| Consonants cast away or dropped . . . . .           | 58 | When short vowels become long . . . . .              | 67 |
| Consonants added . . . . .                          | 58 | Pause accents lengthen short vowels . . . . .        | 68 |
| Transposition of Consonants . . . . .               | 58 | Falling away of Vowels . . . . .                     | 68 |
| PECULIARITIES OF THE GUTTU-                         |    | — when the tone is moved forward one                 |    |
| RALS AND RESH . . . . .                             | 59 | syllable . . . . .                                   | 68 |
| Daghesh forte omitted in them, and com-             |    | — moved forward two syllables . . . . .              | 69 |
| pensation for it . . . . .                          | 59 | Changes in vowels by reason of const. state          | 69 |
| Gutturals prone to the A sound . . . . .            | 59 | — by reason of accession at the end . . . . .        | 69 |
| Commonly take a composite Sheva . . . . .           | 60 | Rise of new vowels . . . . .                         | 70 |
| PECULIARITIES OF QUIESCENTS . . . . .               | 60 | What these usually are . . . . .                     | 70 |
| General principles regulating them . . . . .        | 60 | What they are before composite Shevas . . . . .      | 71 |
| Other ways in which quiescence is effected,         |    | New vowels when two Shevas come to-                  |    |
| besides those involved in the general               |    | gether, of which the first is composite . . . . .    | 71 |
| principle . . . . .                                 | 61 | Rise of furtive vowels . . . . .                     | 71 |
| Peculiar usage of Aleph, He, Vav, Yodh,             |    | Euphonic changes of the vowels . . . . .             | 72 |
| when they would have a vowel, and                   |    | Vowels changed by Accents . . . . .                  | 73 |
| be preceded by a Sheva . . . . .                    | 61 | Accents sometimes lengthen short vowels . . . . .    | 73 |
| Peculiarities of Aleph . . . . .                    | 62 | They shorten long ones . . . . .                     | 73 |
| Peculiarities of Vav and Yodh . . . . .             | 63 | They restore vowels that had been dropped . . . . .  | 74 |
| Peculiarities of He . . . . .                       | 64 | They turn simple Sheva into Seghol . . . . .         | 74 |
| Commotation of the Quiescents for each              |    | — composite Sheva into the correspond-               |    |
| other . . . . .                                     | 64 | ing long vowel . . . . .                             | 74 |
| Quiescents used as Paragogic letters . . . . .      | 65 | Effect of pause accents not uniform . . . . .        | 74 |
| CHANGES OF THE VOWELS . . . . .                     | 65 | Vowels changed by accession and transposi-           |    |
| Vowels mutable and immutable . . . . .              | 65 | tion . . . . .                                       | 74 |
| Composite Sheva commuted . . . . .                  | 66 | Vowels changed by the position of certain            |    |
| Proper mutable Vowels . . . . .                     | 66 | letters and words . . . . .                          | 75 |
| Changes of vowels limited to their respec-          |    | Changes in the vowel-points of the article . . . . . | 75 |
| tive classes . . . . .                              | 66 | — of the particles . . . . .                         | 75 |
|   |    | — of the conjunct. Vav . . . . .                     | 75 |
|   |    | — of the interrog. $\text{וְ}$ . . . . .             | 76 |

## PART III.

## GRAMMATICAL STRUCTURE OF WORDS.

|  |    |  |    |
|--|----|--|----|
| Radical words . . . . .                          | 77 | Conjugations of pluriliteral verbs . . . . . | 83 |
| Conformity to their principles . . . . .         | 77 | All conjugations do not belong to any one    |    |
| Bilateral roots . . . . .                        | 77 | verb . . . . .                               | 83 |
| Quadriliteral and Quinquiliteral roots . . . . . | 78 | Names of the conjugations . . . . .          | 84 |
| Parts of speech . . . . .                        | 78 | Root of verbs . . . . .                      | 84 |
| Grammatical structure of words . . . . .         | 78 | Forms of the root . . . . .                  | 84 |
| Various ways of expressing case, number,         |    | Niphal and its signification . . . . .       | 85 |
| gender, person, etc. . . . .                     | 78 | Piel . . . . .                               | 85 |
| Composite words . . . . .                        | 78 | Pual, etc. . . . .                           | 85 |
| Mode of writing particles and oblique pro-       |    | Hiphal, etc. . . . .                         | 86 |
| nouns . . . . .                                  | 78 | Hophal, etc. . . . .                         | 86 |
| ARTICLE . . . . .                                | 79 | Transposition of the letters prefixed to     |    |
| Assimilation of it . . . . .                     | 79 | Hithpael . . . . .                           | 86 |
| PRONOUNS . . . . .                               | 79 | Significations of the conjugation . . . . .  | 87 |
| Pronouns personal [Nom.] . . . . .               | 79 | Unusual conjugations . . . . .               | 87 |
| Oblique cases of them . . . . .                  | 80 | Mood, tense, number, person and gender of    |    |
| Pronouns demonstrative . . . . .                 | 80 | verbs . . . . .                              | 88 |
| — relative . . . . .                             | 80 | Ground-forms of verbs . . . . .              | 88 |
| — interrogative . . . . .                        | 81 | Formation of the Praterite tense . . . . .   | 88 |
| VERBS . . . . .                                  | 81 | Inf. const. and absolute . . . . .           | 89 |
| Classification . . . . .                         | 81 | Formation of the Fut. tense . . . . .        | 89 |
| Inflection . . . . .                             | 81 | The preformative letters of the Fut. tense   |    |
| Conjugation . . . . .                            | 81 | expel the preformatives of the derived       |    |
| Usual conjugations . . . . .                     | 82 | conjugations . . . . .                       | 90 |
| Peculiar conjugations . . . . .                  | 82 | Final vowels of the Future . . . . .         | 90 |
| Unusual conjugations . . . . .                   | 83 | Imper. mood . . . . .                        | 90 |
|  |    | Participles of transitive verbs . . . . .    | 90 |
|  |    | — of intransitive verbs . . . . .            | 91 |
|  |    | Subj. and Opt. moods . . . . .               | 91 |

|   |     |   |     |
|---|-----|---|-----|
| Paragogic and apoc. Futures . . . . .                 | 92  | VERBS DOUBLY ANOMALOUS . . . . .                    | 127 |
| Imp. parag. and apoc. . . . .                         | 93  | Relation of irregular verbs to each other . . . . . | 128 |
| Future with Vav conversive . . . . .                  | 93  | Pluriliteral Verbs . . . . .                        | 129 |
| Præter with Vav . . . . .                             | 94  | PARTICIPLES . . . . .                               | 129 |
| General remarks on paradigms of verbs . . . . .       | 94  | VERBS WITH SUFFIX-PRONOUNS . . . . .                | 130 |
| Paragogic letters suffixed to verbs . . . . .         | 94  | Table of the forms of such suffixes . . . . .       | 132 |
| Verbs with Quiescents defectively written . . . . .   | 95  | Notes on the Table of them . . . . .                | 132 |
| REGULAR TRANSITIVE VERBS; . . . . .                   |     | Notes on the Paradigm of them as attached . . . . . |     |
| notes and explanations . . . . .                      | 95  | to the verb . . . . .                               | 134 |
| REGULAR VERBS INTRANSITIVE; . . . . .                 |     | Verbs Lamedh He with suffixes . . . . .             | 135 |
| notes . . . . .                                       | 99  | NOUNS; derivation and declension . . . . .          | 135 |
| VERBS WITH GUTTURALS . . . . .                        | 100 | Nouns primitive, derivative, and denomi- . . . . .  |     |
| Verbs Pe Guttural; characteristics, etc. . . . .      | 100 | native . . . . .                                    | 136 |
| Notes on paradigm . . . . .                           | 101 | Composite and proper . . . . .                      | 137 |
| Verbs Ayin Guttural; characteristics, etc. . . . .    | 102 | Gender of Nouns . . . . .                           | 137 |
| Notes on the Paradigm . . . . .                       | 102 | — of the plural . . . . .                           | 138 |
| Verbs Lamedh Guttural; characteristics, . . . . .     |     | Formations of Fem. nouns, with Table . . . . .      | 139 |
| etc. . . . .  | 103 | Formation of the plural, masc. and fem. . . . .     | 140 |
| IRREGULAR VERBS; definition . . . . .                 | 104 | Heteroclitcs . . . . .                              | 141 |
| First Class; PE ALEPH, characteristics . . . . .      | 104 | Formation and use of the Dual . . . . .             | 142 |
| Notes on the paradigm . . . . .                       | 105 | DECLENSION OF NOUNS; const.-state . . . . .         | 143 |
| PE YODH; characteristics . . . . .                    | 105 | Suffix-State . . . . .                              | 144 |
| First Class of Verbs Pe Yodh; characteris- . . . . .  |     | Table of suffix pronouns . . . . .                  | 145 |
| tics . . . . .  | 105 | Rules for suffixes . . . . .                        | 146 |
| Notes on the Paradigm . . . . .                       | 106 | Vowel-changes in nouns on account of de- . . . . .  |     |
| Second Class of verbs Pe Yodh; characteris- . . . . . |     | clension . . . . .                                  | 147 |
| tics . . . . .  | 107 | Laws of such vowel-changes . . . . .                | 147 |
| Notes on the Paradigm . . . . .                       | 108 | Suffixes attached to the plural . . . . .           | 148 |
| Third Class of verbs Pe Yodh; characteris- . . . . .  |     | NOUNS MASC. Dec. I. . . . .                         | 148 |
| tics . . . . .  | 108 | Dec. II. . . . .                                    | 149 |
| VERBS PE NUN; characteristics . . . . .               | 108 | Dec. III. IV. . . . .                               | 150 |
| Notes on the Paradigm . . . . .                       | 109 | Dec. V. . . . .                                     | 151 |
| Second Class . . . . .                                | 110 | Dec. VI. . . . .                                    | 152 |
| VERBS AYIN DOUBLED; characteris- . . . . .            |     | — Notes on the A. E. O. class of Dec. VI. . . . .   | 153 |
| tics, etc. . . . .                                    | ib. | — Segholates of Verbs Ayin Vav, etc. . . . .        | 154 |
| Notes on the Paradigm . . . . .                       | 112 | — Segholates of Verbs Lamedh He . . . . .           | 154 |
| Peculiar anomaly of these verbs . . . . .             | 114 | — Infinitive Segholates . . . . .                   | 154 |
| VERBS AYIN VAV; characteristics, etc. . . . .         | 115 | — Anomalous Plurals of Segholates . . . . .         | 155 |
| Notes on the Paradigm . . . . .                       | 117 | Dec. VII. . . . .                                   | 155 |
| VERBS AYIN YODH . . . . .                             | 119 | Dec. VIII. . . . .                                  | 156 |
| Third Class . . . . .                                 | 120 | Dec. IX. . . . .                                    | 157 |
| VERBS LAMEDH ALEPH; characteris- . . . . .            |     | NOUNS FEM. Dec. X. XI. . . . .                      | 158 |
| tics, etc. . . . .                                    | 120 | Dec. XII. XIII. . . . .                             | 159 |
| Notes on the Paradigm . . . . .                       | 120 | Dual Number of Nouns . . . . .                      | 160 |
| Interchange of forms between these Verbs, . . . . .   |     | Heteroclitcs or anomalous Nouns . . . . .           |     |
| and Verbs Lamedh He . . . . .                         | 121 | NUMBERS; cardinal and ordinal . . . . .             | 160 |
| VERBS LAMEDH HE; characteristics, . . . . .           |     | Notes on the Paradigm . . . . .                     | 162 |
| etc. . . . .  | 122 | Method of Notation . . . . .                        | 162 |
| Notes on the Paradigm . . . . .                       | 123 | ADJECTIVES . . . . .                                | 162 |
| Apocopate Future of Kal . . . . .                     | 123 | PARTICLES . . . . .                                 | 163 |
| of Hiphil . . . . .                                   | 126 | Adverbs . . . . .                                   | 163 |
| Peculiar Anomalies . . . . .                          | 126 | Prepositions . . . . .                              | 164 |
| Imitations of Verbs Lamedh Aleph . . . . .            | 126 | Table of them with pronouns, etc. . . . .           | 165 |
| General Remarks on these . . . . .                    | 126 | Conjunctions . . . . .                              | 166 |
| VERBS LAMEDH TAV . . . . .                            | 126 | Interjections . . . . .                             | 166 |

## PART IV.

## SYNTAX.

|                                     |     |   |     |
|-------------------------------------|-----|---|-----|
| ARTICLE . . . . .                   | 167 | Cases relative; Nom. . . . .                | 171 |
| Insertion of it. . . . .            | ib. | Genitive Case . . . . .                     | 172 |
| Omission . . . . .                  | 168 | Gen. with Lamedh . . . . .                  | ib. |
| Article before Adjectives . . . . . | 169 | General remark on it . . . . .              | 173 |
| NOUNS; case absolute . . . . .      | 170 | Gen. sometimes follows adjectives . . . . . | 174 |
|                                     |     | — various meanings of it . . . . .          | ib. |



|  |     |   |     |
|--|-----|---|-----|
| Dat. case . . . . .  | 175 | Verbs with several connected Nominatives . . . . .          | 194 |
| Accusative . . . . .   | ib. | Concord of nouns with the verb of existence . . . . .       | 195 |
| Accus. put after Participles and Verbals . . . . .                 | 176 | Anomalies in concord of verbs; number . . . . .             | ib. |
| Voc. and Abl. cases . . . . .                                      | 177 | — as to gender . . . . .                                    | 196 |
| CONSTRUCT STATE . . . . .  | ib. | — as to both number and gender . . . . .                    | 197 |
| Form of it not confined to position before a Genitive . . . . .    | ib. | Peculiar Anomaly . . . . .                                  | 198 |
| Refers solely to the relation of two nouns to each other . . . . . | 178 | Impersonal Verbs . . . . .                                  | ib. |
| Apposition* . . . . .  | 179 | Verbs with indefinite Nominatives . . . . .                 | 199 |
| Gender of nouns and adjectives . . . . .                           | ib. | TENSES; various meaning of the Præter . . . . .             | 200 |
| Number of nouns used collectively . . . . .                        | 180 | — of the Future . . . . .                                   | 201 |
| Pluralis Excellentie . . . . .                                     | ib. | IMPERATIVE MOOD . . . . .                                   | 203 |
| Use of the plural in poetry . . . . .                              | ib. | Use of Composite Verbs . . . . .                            | 204 |
| Repetition of nouns . . . . .                                      | ib. | Cases governed by Verbs . . . . .                           | ib. |
| — with the copula . . . . .  | 181 | Verbs governing two Accusatives . . . . .                   | 205 |
| Nouns employed as adjectives . . . . .                             | ib. | Passive Verbs . . . . .                                     | 206 |
| When employed as adjectives . . . . .                              | 182 | INF. ABSOLUTE, and its various uses . . . . .               | ib. |
| Circumlocutory phrases used in the room of adjectives . . . . .    | ib. | Inf. const. and its various uses . . . . .                  | 208 |
| ADJECTIVES; often used as nouns . . . . .                          | 183 | PARTICIPLES . . . . .                                       | 211 |
| — used as predicates of a sentence . . . . .                       | ib. | Verbs used as adverbs . . . . .                             | 213 |
| — article before them in this case . . . . .                       | 184 | PARTICLES; adverbs . . . . .                                | ib. |
| Adjectives qualifying nouns . . . . .                              | ib. | Prepositions . . . . .                                      | 214 |
| Plur. adjectives with Dual Nouns . . . . .                         | 185 | Conjunctions . . . . .                                      | 215 |
| Adj. with nouns of common gender . . . . .                         | ib. | Interjections . . . . .                                     | ib. |
| Position of adjectives . . . . .                                   | ib. | PLEONASM . . . . .  | ib. |
| Construct state of them . . . . .                                  | 186 | ELLIPSIS . . . . .  | 217 |
| Comparative degree of adjectives . . . . .                         | ib. | — of nouns . . . . .  | ib. |
| Superlative . . . . .  | ib. | — of pronouns . . . . .                                     | 218 |
| Various methods of making a superlative . . . . .                  | 187 | — of the verb of existence . . . . .                        | ib. |
| NUMERALS . . . . .   | ib. | — of adverbs . . . . .                                      | 219 |
| Cardinal numbers used for Ordinals . . . . .                       | 189 | — of prepositions . . . . .                                 | 220 |
| PRONOUNS; use of the primitive ones . . . . .                      | ib. | — of conjunctions . . . . .                                 | ib. |
| — used for the verb of existence . . . . .                         | 190 | — in poetic parallelism . . . . .                           | 221 |
| Case of suffix-pronouns . . . . .                                  | ib. | Change of construction . . . . .                            | 222 |
| Exceptions . . . . .   | 191 | Constructio prægnans : . . . . .                            | 223 |
| Position of noun-suffixes . . . . .                                | ib. | Zeugma . . . . .  | ib. |
| Position of pronouns in a sentence . . . . .                       | ib. | Hendiadys . . . . .   | ib. |
| Place of reflexive pronouns supplied by various nouns . . . . .    | 192 | Paronomasia . . . . .                                       | 224 |
| Anomalies of pronouns . . . . .                                    | 193 | Paradigms of verbs, nouns, etc.                             |     |
| Relative pronouns . . . . .  | ib. | Synoptical View of all the Conjugations of the Hebrew Verbs |     |
| VERBS; general principle of concord . . . . .                      | 194 |   |     |
| Concord with nouns of multitude . . . . .                          | ib. |   |     |



# PART I.

## ORTHOGRAPHY AND ORTHOEPEY.

### I. ANCIENT HEBREW ALPHABET.

| Form | Represented by | Sounded as                                | Names in Hebrew ; | which are represented by | and sounded as | Signification of the names. |
|------|----------------|---|-------------------|--------------------------|----------------|-----------------------------|
| א    | א              | '   | אַלֶּפֶּה         | ālēph                    | Aw-lēf         | ox.                         |
| ב    | bh, h          | v, b                                      | בֵּית             | Bēth                     | Baith          | house.                      |
| ג    | gh, g          | g   | גִּמְלֵל          | Gīmēl                    | Geé-mēl        | camel.                      |
| ד    | dh, d          | { <sup>th, in</sup><br><sub>that, d</sub> | דָּלֶת            | Dālēth                   | Daw'-lēth      | door.                       |
| ה    | h              | h   | הָא               | Hē                       | Hay            | hollow.                     |
| ו    | v              | v   | וָו               | Vāv                      | Vawv           | hook.                       |
| ז    | z              | z   | זָיִין            | Zāyīn                    | Zāyin          | armour.                     |
| ח    | hh             | hh  | חֵית              | Hhēth                    | Hhaith         | travelling-scrip            |
| ט    | t              | t   | טֵיט              | Tēt                      | Tait           | serpent.                    |
| י    | y              | y   | יֹדֶה             | Yōdh                     | Yoadh          | hand.                       |
| כ    | kh, k          | kh, k                                     | כָּפֶה            | Kāph                     | Kāf            | hollow-hand.                |
| ל    | l              | l   | לָמֶדֶה           | Lāmēdh                   | Law'-mēdh      | ox-goad.                    |
| מ    | m              | m   | מֵם               | Mēm                      | Maim           | water.                      |
| נ    | n              | n   | נֹון              | Nūn                      | Noon           | fish.                       |
| ס    | s              | s   | סָמֶךְ            | Sāmēkh                   | Saw'-mēkh      | prop.                       |
| ע    | ע              | "   | עָיִין            | ăyīn                     | A-yīn          | eye.                        |
| פ    | ph, p          | f, p                                      | פֶּה              | Pē                       | Pay            | mouth.                      |
| צ    | ts             | ts  | צָדִי             | Tsādhē                   | Tsaw-dhéy      | screech-locust.             |
| ק    | q              | q   | קוֹף              | Qōph                     | Qoaf           | ear.                        |
| ר    | r              | r   | רֵישׁ             | Rēsh                     | Raish          | head.                       |
| ש    | sh, s          | sh, s                                     | שִׁין             | Shīn                     | Sheen          | tooth.                      |
| ת    | th, t          | th, t                                     | תָּו              | Tāv                      | Tawv           | cross.                      |

# II. LATER HEB. ALPHABET.

# III. ORIENTAL ALPHABETS.

| Forms. | Rep.<br>by | Sounded<br>as   | Names. | Arabic<br>alphabet. | Syriac<br>alphabet. | Hebrew<br>coin-letter. | Samar.<br>alphabet. | Heb. |
|--------|------------|-----------------|--------|---------------------|---------------------|------------------------|---------------------|------|
| א      | א          | '               | Nālēph | ا                   | ܐ                   | פ                      | א                   | א    |
| ב      | bh         | v               | Bēth   | ב                   | ܒ                   | צ                      | ב                   | ב    |
| ג      | b          | b               |        |                     |                     | ק                      | ג                   | ג    |
| ד      | gh         | g               | Gīmēl  | ג                   | ܓ                   | ר                      | ד                   | ד    |
| ה      | g          | g               |        |                     |                     | ש                      | ה                   | ה    |
| ו      | dh         | {th in<br>that, | Dālēth | ד                   | ܕ                   | ת                      | ו                   | ו    |
| ז      | d          | d               |        |                     |                     | י                      | ז                   | ז    |
| ח      | h          | h               | Hē     | ה                   | ܚ                   | כ                      | ח                   | ח    |
| ט      | v          | v               | Vāv    | ו                   | ܝ                   | ל                      | ט                   | ט    |
| י      | z          | z               | Zāyīn  | ז                   | ܝ                   | מ                      | י                   | י    |
| כ      | hh         | hh              | Hhēth  | כ                   | ܚ                   | נ                      | כ                   | כ    |
| ל      | t          | t               | Tēt    | ט                   | ܬ                   | ס                      | ל                   | ל    |
| מ      | y          | y               | Yōdh   | י                   | ܝ                   | ע                      | מ                   | מ    |
| נ      | kh         | kh, 'h          | Kāph   | כ                   | ܟ                   | פ                      | נ                   | נ    |
| ס      | k          | k               |        |                     |                     | צ                      | ס                   | ס    |
| ע      | l          | l               | Lāmēdh | ל                   | ܠ                   | ק                      | ע                   | ע    |
| פ      | m          | m               | Mēm    | מ                   | ܡ                   | ר                      | פ                   | פ    |
| צ      | n          | n               | Nūn    | נ                   | ܢ                   | ש                      | צ                   | צ    |
| ק      | s          | s               | Sāmēkh |                     | ܒ                   | ת                      | ק                   | ק    |
| ר      | y          | "               | yāyīn  | ע                   | ܝ                   | י                      | ר                   | ר    |
| ש      | ph         | ph, f           | Pē     | פ                   | ܦ                   | כ                      | ש                   | ש    |
| ת      | p          | p               |        |                     |                     | ל                      | ת                   | ת    |
| י      | ts         | ts              | Tsādhē | צ                   | ܥ                   | מ                      | י                   | י    |
| כ      | q          | q               | Qōph   | ק                   | ܩ                   | פ                      | כ                   | כ    |
| ל      | r          | r               | Rēsh   | ר                   | ܪ                   | ק                      | ל                   | ל    |
| מ      | sh         | sh              | Shīn   | ש                   | ܫ                   | ר                      | מ                   | מ    |
| נ      | s          | s               | Sīn    | ס                   | ܣ                   | ש                      | נ                   | נ    |
| ס      | th         | th              | Tāv    | ת                   | ܬ                   |                        | ס                   | ס    |
| ע      | t          | t               |        |                     |                     | א                      | ע                   | ע    |

# IV. TABLE OF THE VOWELS.

## I. Class; *A* sound, corresponding vowel-letter, *Aleph*.

| Names.                     | Form.      | Sound.   | Rep. by |
|----------------------------|------------|--|---------|
| קָמֶץ Qāmëts               | מֶץ מֶא מֶ | = <i>a</i> in <i>all</i>                         | ā       |
| פֶּתַח Pättāhh <i>long</i> | מֶ         | = <i>a</i> in <i>father</i>                      | â       |
| .... Pättāhh <i>short</i>  | מֶץ        | = <i>a</i> in { <i>faring</i><br><i>man</i> }    | ă       |
| סֶגוֹל Sēghōl <i>long</i>  | מֶי מֶה מֶ | = <i>a</i> in <i>hate</i>                        | ê       |
| .... Sēghōl <i>short</i>   | מֶץ        | = <i>a</i> in { <i>hated</i><br><i>climate</i> } | ě       |

## II. Class; *E* and *I* sound, corresponding vowel-letter, *Yodh*.

|                           |            |   |   |
|---------------------------|------------|---|---|
| צִירִי Tsērī              | מֶי מֶץ    | = <i>ey</i> in <i>they</i>                      | ē |
| סֶגוֹל Sēghōl <i>long</i> | מֶי מֶה מֶ | = <i>ey</i> in <i>purvey</i>                    | ê |
| .... Sēghōl <i>short</i>  | מֶץ        | = <i>e</i> in { <i>preying</i><br><i>men</i> }  | ě |
| חִירֶק Hhīrēq <i>long</i> | מֶי מֶ     | = <i>i</i> in <i>machine</i>                    | ī |
| .... Hhīrēq <i>short</i>  | מֶץ        | = <i>i</i> in { <i>estimate</i><br><i>pin</i> } | ĭ |

## III. Class; *O* and *U* sound, corresponding vowel-letter, *Vav*.

|   |           |  |   |
|---|-----------|--|---|
| חֹלֶם Hhōlēm  | מֶו מֶץ   | = <i>o</i> in <i>go</i>                        | ō |
| חֶטֶף קָמֶץ { Qāmëts Hhā-<br>tēph <i>short</i> .      | מֶץ       | = <i>o</i> in { <i>holiday</i><br><i>not</i> } | ö |
| שׁוּרֶק Shūrēq  | מֶוּט מֶו | = <i>oo</i> in <i>moon</i>                     | ū |
| קִבּוּץ Qıbbûts { <i>vicarious</i><br>and <i>long</i> | מֶץ       | = <i>oo</i> in <i>moon</i>                     | ū |
| .... Qıbbûts <i>long</i>                              | מֶ        | = <i>ue</i> in <i>rue</i>                      | û |
| .... Qıbbûts <i>short</i>                             | מֶץ       | = <i>u</i> in <i>full</i>                      | ũ |

## IV. [Half-vowels] Sheva, simple and composite.

|                              |    |                             |          |
|------------------------------|----|-----------------------------|----------|
| שְׁוָה Shēvā (simple)        | מֶ | = <i>e</i> in <i>begin</i>  | ε        |
| חֶטֶף פֶּתַח Hhātēph Pättāhh | מֶ | = <i>a</i> in <i>litany</i> | <u>a</u> |
| חֶטֶף סֶגוֹל Hhātēph Sēghōl  | מֶ | = <i>e</i> in <i>begin</i>  | <u>e</u> |
| חֶטֶף קָמֶץ Hhātēph Qāmëts   | מֶ | = <i>o</i> in <i>ivory</i>  | <u>o</u> |

*Remarks on the Alphabet.*

§ 1. *The ancient number of letters* was only 22; which is clear from the *alphabetic* Psalms, viz. Ps. xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv; also from *alphabetic* compositions in Prov. xxxi. 10 seq.; Lam. i—iv. But in Ps. xxv, xxxiv, cxlv, one letter is omitted; in Ps. xxxvii, ז is repeated and י is omitted. All the other Shemitish alphabets, (and probably the ancient Greek one also), had originally the same number of letters, viz. 22.

*Note.* The present *square* form of the Hebrew letters is not the most ancient one. This is evident from inscriptions on Hebrew coins stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramæan forms of letters, and probably originated some time *after* the birth of Christ. This Kopp has recently shown, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. p. 95 seq., particularly p. 156 seq.

§ 2. *The usual arrangement of the letters* is fully settled by the same alphabetic compositions in the Hebrew Scriptures, which are noted above. Most of the arrangement seems to have been originally accidental; yet not all of it. For example, the Liquids ל, מ, נ, are ranged together. Ză-yîn (ז) meaning *shield*, and Hhêth (ח) probably meaning *travelling-scrip*, are associated. So Yōdh (י) *hand*, and Kăph (כ) *hollow-hand*; Mēm (מ) *water*, and Nūn (נ) *fish*; also Văyîn (ע) *eye*, Pē (פ) *mouth*, Qōph (ק) *ear*, Rēsh (ר) *head*, and Shīn (ש) *tooth*. In Lam. i—iv., ע stands ranged after פ; which shows that the arrangement of the alphabet was not uniform in all cases, at the time when this book was written.

§ 3. *The age of the alphabetic names* seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramæan, e. g. מם, ריש, כרית; two seem to be of appropriate Hebrew stamp, viz. עין, זין; but שֶׁלֶף, גִּימָל, דִּלְתָּ, לִמָּד, שֶׁמָּה, with ון, and שִׁין (instead of שֵׁין) are manifestly *exotics*, derived from a kindred language which is now no more, but which, as the more simple forms of the words show, was probably older than the time of Moses.

§ 4. *The significance of the names* is, in most cases (not in all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them is not to be traced in many of the *present* Hebrew letters, which differ much from the form of the corresponding *ancient* ones. Alphabet No. I. col. 7, shows the most probable original significations. For an admirable exhibition of the very ancient forms of Shemitish letters, Kopp's *Bilder und Schriften der Vorzeit* II. 157, may be consulted.

§ 5. *The pronunciation of the names* is given in No. I. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5 of

the same, are sounded as directed in the table of the vowels under No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty-nine* letters, as given in No. II. Six of these, as the alphabet shows, have two sounds each, but retain only the ancient single name; one (שׁ *Sin*, pronounced *Seen*) is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, שׁ), and also with a different name, in order to distinguish it. The modern Arabians have twenty-eight letters, six of which are thus distinguished merely by a diacritical point; as is the case with the same number of letters, in the later Hebrew alphabet. Comp. Arabic alphabet in No. III.

§ 7. *The final forms* of five of the letters appear in the short left-hand column of them, in the alphabet No. II. They are doubtless subsequent in their origin to the original forms; but when they were introduced is not known. When manuscripts were written continuously, i. e. without separating the words, (as they originally were), these final letters aided very much in making the proper divisions. Why more of them were not invented for that purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. בִּי (for בִּי), Job xxxviii. 1, לְבִרְיָה (for לְבִרְיָה), Is. ix. 6; Neh. ii. 13.

§ 8. *The sounds of the letters* are given according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very slight sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *spiritus lenis* of the Greeks to represent it. *Practically* we do not sound it at all, at least not perceptibly. In *theory* it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible in most cases.

Beth (ב), *bh*=v. So the modern Greeks sound their β.

Gimel (ג), when it is equivalent to *gh*, is represented in the alphabets as sounded like *g*. But the real sound is quite uncertain. The Arabians sound the same letter (ג) like our *j*; just as in English, we



sound *g* soft before *e* and *i*. I follow the general usage, and sound it as *g* hard, because the other sound is unknown to us.

Daleth (ד), *dh* = *th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks who so sound their δ.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *w*; which, more probably, was the Hebrew usage. I conform to general European usage.

Hheth (הּ) *hh*, i. e. a strong aspirate. Yet it was not *always* so in practice, among the Hebrews; for at the *end* of words it appears to have been very much softened. E. g. the Seventy represent חַיִּי, by Θάββα; and חַיִּי, by Σαλά. But they translate חַיִּי, by Χάμ; and חַיִּי, by Παχίλ. The Arabians have two gradations of sound for this letter.

Tet (ט) is a hard guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter is θ.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their χ. The usual practice sounds it like *h*, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כּ, as *bē-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully; or it may be read *bē-kaw*, by giving to כּ the same sound as כ = *k*.

Samekh (ס) is sounded as the Greek σ, of which it is the undoubted prototype. It does not differ perceptibly in sound from the letter שׁ, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as סֶפֶר and שֶׁפֶר *to divide*.

The sound of Ayin (ע) is represented by (‘), the double *spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֵץ, Γόμορρα, עֵץ, Γάζα; but עֵץ, Ἠλί, עֵץ, Ἀμαλίκ. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עֵץ for עֵץ; also from its commutation with א; see in the Hebrew lexicon under א. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in Ἀμαλίκ, the ground of this. The vowel accompanying it should have a strong



impetus of the voice in pronouncing it; and this will bring the sound near to that which the Arabians give.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *k*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek *ρ*. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are א, ה, ל, מ, ת, i. e. א, ה, ל, מ, ת.

[§ 10. *Unusual letters*. These are, (1) *Literæ majusculæ*; as וְנִפְתָּה, Ps. lxxx. 16. (2) *Minusculæ*; as בְּהַבְרָאָם, Gen. ii. 4. (3) *Suspensæ*; as מִנֶּעַר, Ps. lxxx. 14. (4) *Inversæ*; as צִפְצִי, Num. x. 35. The Rabbins find mysteries in these; the considerate critic will find only mistakes in copying, or conceits of the copyists.

§ 11. *Similar letters*. These are numerous in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows;

|           |   |   |      |            |   |   |        |
|-----------|---|---|------|------------|---|---|--------|
| 1. Beth   | ב | כ | Kaph | 8. Zayin   | ז | ז | Nun    |
| 2. Gimel  | ג | נ | Nun  | 9. Hheth   | ה | ה | He     |
| 3. Daleth | ד | ך | Kaph | 10. Hheth  | ה | ת | Tav    |
| 4. Daleth | ד | ר | Resh | 11. Mem    | מ | ט | Tet    |
| 5. Vav    | ו | י | Yodh | 12. Mem    | ם | ס | Samekh |
| 6. Vav    | ו | ן | Nun  | 13. Tsadhe | צ | ע | Ayin   |
| 7. Zayin  | ז | י |      |            |   |   |        |

### Explanations.

(1) ב is distinguished from כ, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of its corner at the bottom. (2) ג is distinguished from נ, by having the stroke at the bottom united to the perpendicular only by a small point at the corner; in נ, the bottom stroke is united without any variation of its magnitude. (3) ד *final* descends below the line; ד does not. (4) ד is distinguished from ר, by having a right angle at the top, at which part ר is round or obtuse. (5) ו descends to the bottom of the line; י does not. (6) ו *final* falls below the line; י does not. (7) The top of ז is continued a little to the right of the perpendicular, while that of ו is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ו. (8) ז descends only to the line; ו *final* falls below it. (9) ה has no space between its

left side and the top; ך exhibits a small chasm. (10) ך has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ך has not this mark. (11) ן is open at the top; ן at the bottom. (12) ם is almost round; ם *final* is a square or parallelogram. (13) ן is angular on the right side of it, and the bottom is parallel with the line; ן turns to the left only. Final ן, in its falling stroke, either turns a little to the right, or descends perpendicularly; it also falls below the line.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels), to practice *writing* them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to *write* Hebrew letters and vowels, (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the consonants.* This has been usually made agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

|               |   |   |   |   |                    |            |
|---------------|---|---|---|---|--------------------|------------|
| (a) Gutturals | א | ה | ח | ע | technically called | אֶחָחָע    |
| (b) Labials   | ב | ו | מ | פ |                    | בּוּמָפּ   |
| (c) Dentals   | ז | ס | צ | ר | שׁ (ש)             | זִסְצִרִשׁ |
| (d) Linguals  | ד | ט | ל | נ | ת                  | דִּטְלִנְת |
| (e) Palatals  | ג | י | כ | ק |                    | גִּיכִּקִּ |

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some special peculiarity. This is as follows, viz.

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called Beḡhādh-kēphāth (בִּגְדִּכּפֶּת).

They are named *Aspirates*, because, when there is no point (Daghes) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghes, these letters are called, by the older grammarians, *molles* and *raphatæ*; with it, *duræ* and *dagessatæ*.

(b) *Quiescents*; viz. א, ה, ו, י, technically named Nēh'vī (אֶהוּי). The reason of this is, that the sound of these letters, being in itself somewhat feeble, often coalesces with the vowel sound which *precedes*; so that these letters are said to *quiesce*, i. e. to lose their separate sound as consonants, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or ä-h<sup>ah</sup>hăy (אֶחָהַי), as stated above.

Besides these *four* letters, Resh (ר) has a claim occasionally to be reckoned with the *Gutturals*, because it is treated in the same way as they are; see § 111, seq. Aleph and He, moreover, often become *Quiescents*, (see *b* above): so that they are to be reckoned as *Gutturals*, only when they have a distinctive consonant sound, or (in technical language) are *moveable*.

(d) *Liquids*; viz. ל, מ, נ, ר; of which ר is to be regarded only as a kind of half-liquid. Sometimes it is a kind of *Guttural*, according to the statement above. Technically these may be called, *lîmnär* (לִּמְנָר).

N. B. The student should impress these classes, particularly the *three first*, deeply on his memory.

## VOWELS.

§ 14. Originally the Hebrew alphabet consisted only of *consonants*. Some learned men have maintained the contrary, and averred that א, ו, י, were originally designed to be *vowels*. But the fact that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel-sound, proves beyond all reasonable doubt that they are essentially *consonants*.

§ 15. But as the sound of א, ו, י, was feeble, and often in *practice* was made to coalesce with the vowel which preceded them, it was natural that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ו, י, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldæo-Rabbinic Hebrew employs these three letters very often, merely for the purpose of designating vowels. For these reasons, these three letters are called *vowel-letters*, by recent grammarians, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters (together with ח) are called *Ehevi* (אֶהְיֶי) or *Quiescents*; see § 13. *b*.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the diacritical signs, i. e. small dots in or over a letter, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed,

so as to exist in its present form, until several centuries after the birth of Christ; almost certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why (in the Table, No. IV.) א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (א more rarely) to designate more or less of the vowel-sounds, which are associated with them.

§ 17. In the same Table, in column 2nd, the letters א ו ה ט ו י מ are so arranged as to form syllables by the help of the vowels. They are so used merely to exhibit to the learner the manner in which the Hebrew vowels are written, in respect to the alphabetic letters or consonants with which they are associated, i. e. whether they are written *above*, *below*, or *in* them.

§ 18. The student must free himself, at the outset, from the habit of giving *English* sounds to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other in respect to the sound, but *for the most part are often commuted for each other*. Seldom does commutation take place without the limits of the respective classes.

### *Quality and Quantity of the Vowels.*

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG—Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT—Patahh, Seghol, Hhireq parvum, Qamets Hhateph and Qibbut. But all of these so called *short* vowels, are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.]

Ewald, in his Hebrew grammar (1827), has attempted to reduce the vowels to two classes; with much ingenuity, but not satisfactorily.

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.



§ 22. (a) IN REGARD TO QUALITY, they may be considered as *pure* or *impure*.

The *quality* of vowels, with respect to the kinds of sound which they represent and the relations of those sounds to each other, is represented in Table No. IV. The quality of *purity* or *impurity* remains to be considered here.

§ 23. A *pure* vowel is one with which no consonant sound coalesces.

§ 24. An *impure* vowel is one with which a consonant sound coalesces.

E. g. in דָּאֵבְהָר, both vowels are pure; the first in דָּ, because no consonant follows; the second in אֵ, because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּא, the ב has no distinct sound, because it coalesces with the Qamets; and in דָּבָר, (so written instead of דְּבָר, § 111. § 112.), the Qamets contains a coalescent Resh, which is suppressed in the writing by omitting a Daghes in the ר; in both which cases Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them; see § 58, § 59.

§ 25. (b) IN REGARD TO QUANTITY, vowels are divided into *long* and *short*.

This classification cannot always be made out by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often very doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels may be divided into two classes. (1) *Those long by nature and form*; i. e. such as are always long. (2) *Those long by position*; i. e. long as to quantity in consequence of a peculiar position, while their form or appearance is the same as that of short vowels. These last may be named (in regard to their appearance only) *doubtful*.

It is difficult to find appropriate technical terms for the designation of all the different sorts of Hebrew vowels. The meaning (as here given) of a vowel *long by nature and form*, is, that such vowel has a form which always designates a quantity that may properly be called *naturally long*.

§ 27. *Long by nature and form* are Qamets, Tseri, Hhireq *long* or *magnum*, Hholem, and almost always Shureq.

Note. Hhireq is called *magnum*, when a Yodh quiescent, either expressed or implied, immediately follows it. For exceptions to the length of Shureq, see § 31. Note 3.

§ 28. *Long by peculiar position*, (elsewhere short and always short in *appearance*,) may be Pattahh, Seghol, Hhireq, and Qibbut.

In this respect, these vowels correspond with the doubtful or double timed Greek vowels, α, ι, υ.

*Division of vowels long by nature and form.*

§ 29. These are naturally divided into *pure* and *impure*.

§ 30. *The pure long vowels* are Qamets, Tseri, and Hholem.

But these, let it be particularly noted, are pure only when no consonant coalesces with them, i. e. when they contain neither a Quiescent nor a Daghesht'd letter; see § 23, § 53, and § 58. E. g. דָּבָר *dā-bhār*, שֵׁן *shēn*, יִקְטֹל *yīq-tōl*.

Hhireq magnum and Shureq are *always impure*, because Yodh or Vav, either expressed or implied, always follows them and coalesces with them; § 53.

§ 31. *The impure long vowels* may be distributed into two classes, not essentially different in nature, but differing merely as to the methods in which they are formed.

(a) Such as are formed by coalescence with one of the *Ehevi* (א, ה, ו, י, § 13. b), either expressed or implied; § 53.

These may be called QUIESCENT LONG VOWELS, for the sake of distinction.

E. g. Qamets, as in בָּא *bā*; Tseri, as in בֵּן *bēn*; גֶּלֶה *gelē*; Hhireq magnum, as in נִיר *nīr*; Hholem, as in לֹה *lō*; קֹל *qōl*; and Shureq, as in קֻם *qūm*. In all such cases, the Quiescent makes an addition to the *quantity* of the original vowel, by coalescing with it. See § 55.

Note 1. *Appearance merely* will not determine whether a vowel long by nature and form is pure or impure; inasmuch as the quiescent letter which coalesces with it, is often omitted in the writing; e. g. קָם *qām* (impure) stands for קָמָם *qavam*, נִיר *nīr* for נִירָה *nīrah*, קֹל *qōl* for קֹלָה *qōlah*, etc.; see § 63. In a multitude of cases the student can distinguish whether



vowels of this kind are impure, only by obtaining a knowledge of etymology and the analogies of the Hebrew language.

Note 2. *Vice versâ*, the Quiescents are sometimes inserted after vowels long by nature and form, without mixing with them and rendering them impure; in which case they are merely a kind of *fulcrum* for the vowel; e. g. יִלְמוֹד *yîl-mōdh* with Hholem pure, = יִלְמוֹד; סֹבְבִי *sō-bhēbh* with Tseri pure, = סֹבְבִי; see § 64, and comp. §§ 14—16, which exhibit the grounds of introducing such anomalies.

### *Anomalies.*

[Note 3. There are a few cases also, in which Shureq appears to be *short*, i. e. to be the same as Qibbut, even when it seems to coalesce with Vav. These are when it stands before a *daghesht'd* letter; e. g. חֲחֻקִּי *hhûq-qā*, זִנְנָה *zûn-nā*, מַעֲזִיזִי *mā-ʿăz-zî*, etc. In Chaldee, Syriac, and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that they seem to result merely from the use of a vowel-letter by transcribers as the sign of a vowel; see §§ 14—16.

Note 4. Similar cases of Hhireq with Yodh are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, inasmuch as they amount only to different modes of orthography and pronunciation in respect to the same word; e. g. זִיגְלָה *zîq-lāgh* and זִיגְלָה *zî-qēlāgh*, קִימוֹשׁ *qîm-mōsh* and קִימוֹשׁ *qî-mōsh*, פִּיל־לֶגְחֶשׁ *pîl-lē-ghēsh* and פִּיל־לֶגְחֶשׁ *pî-lē-ghēsh*, מוֹרִיגִים *mō-rîg-gîm* and מוֹרִיגִים *mō-rî-ghîm*; see § 64, respecting Yodh *fulcrum*.]

(b) Vowels that would otherwise be short, when followed by a *daghesht'd* letter which is merely *implied* (not expressed), sometimes become long in respect to both nature and form.

E. g. בִּרְרֶכְךָ *bē-rēkh*, so written instead of בִּרְרֶכְךָ *bîr-rēkh*; בָּרְרֶכְךָ *bā-rēkh*, instead of בִּרְרֶכְךָ *bîr-rēkh*, etc. In all such cases, the sign of the *daghesht'd* letter, (i. e. the point or dot in the middle of the consonant) is omitted, because its sound coalesces with that of the vowel which precedes, and prolongs it. In this respect, the present cases under *b* differ often, in regard to *orthography*, from those under *a* above; inasmuch as those under *a* may insert or omit the *quiescent* letter which coalesces (see Note 1), but those under *b* regularly demand the *omission* of the *Daghesht* which would stand for a letter. For the sake of distinction, this class of vowels may be called *DAGHESH'D LONG VOWELS*.

Note 1. Here, as in the class *a* above, the mere *form* of the impure vowel will not distinguish it from a pure vowel; for the form of

both is the same. Nothing but a knowledge of Hebrew etymology and forms will enable the student to make the appropriate distinction.

[Note 2. It is far from being the case, that all the impure long vowels, which are formed by the coalescence of daghesh'd letters with them, take the *form* of vowels long by nature and form, like those above designated. In a majority of instances, *vowels long merely by position* are formed, in such cases, by the suppressed daghesh'd letter; as may be seen by consulting the examples under § 33, § 58. Why the Hebrews at one time wrote  $\text{בְּרֵךְ}$  for  $\text{בִּרְךְ}$ ,  $\text{בְּרֵךְ}$  for  $\text{בִּרְךְ}$ , i. e. employed long vowels in point of *form* as well as nature, and yet at another time, (and indeed in far the greater number of instances,) used in such cases vowels long merely by *position*, as  $\text{נָחַם}$  for  $\text{נִחַם}$ ,  $\text{בִּהַל}$  for  $\text{בִּיהַל}$ , (not  $\text{נִחַם}$ ,  $\text{בִּיהַל}$ , etc.) it is impossible for us to say. The *fact* we know; but as to this variety of sound and orthography, we can only say: *Sic voluit usus.*]

[§ 32. *Remarks.* I have intimated above, that the two different classes of impure vowels, long by nature and form, are *not* essentially diverse in their essence. The fact seems simply to be, that all impure vowels, long by form and nature both, are made so by the coalescence of a consonant with them; and whether this consonant is one of the Quiescents or one of the Gutturals, it matters not, for the effect is the same, viz., the prolongation of the vowel. Most vowels (perhaps all) before they become prolonged by Quiescents, are, i. e. would in their proper nature be, *short*; e. g.  $\text{מִצֵּה}$ , originally  $\text{מִצֵּה}$ ;  $\text{בִּירַת}$ , originally  $\text{בִּירַת}$ , etc. In the same manner, the vowels long by nature and form, which are made so by the coalescence of a daghesh'd letter, are in their own original nature short; e. g.  $\text{בְּרֵךְ}$  for  $\text{בִּרְךְ}$ , etc. But whether there was any *practical* difference in the length of the sound, between the *pure* long vowels and the *impure*, is a point which we have no certain means of determining. If the proof could be certain, that to any vowels *originally* long a coalescent letter has been added, (which Gesenius seems to suppose in his large Grammar,) these would be decidedly the longest sort of vowels. But I know of no way in which this can be satisfactorily shown. Original principles show, that *impure* vowels are made (at any rate *mostly*) from vowels originally short.]

*Impure vowels long by position.*

§ 33. These are formed in the same way as the impure vowels which are long by nature and form both, i. e.

by the coalescence of a daghesh'd letter suppressed, or (in some cases) of a Quiescent either expressed or implied. But the *form* of all such vowels is the same as that of the short vowels; see § 58. § 55.

Of course it is only from a knowledge of etymology and of the analogy of forms, that the student can be enabled, for the most part, to determine when these vowels are actually long.

[Note. Pattahh, Hhireq, and Qibbut (not vicarious), are made long by position, only by the coalescence of an implied Daghes'd letter; as בַּהֵל *bā-hēl*, for בַּהֵל *bāh-hēl*; נֶחֱם *nî-hhām*, for נֶחֱם *nîhh-hhām*; רֹחַץ *rū-hhāts*, for רֹחַץ *rūhh-hhāts*. For cases like לִקְרֹאת, פֶּאֶרָה, where Pattahh and Qibbut apparently have a quiescent א, see § 118 with the notes, and also the lexicon.—Seghol may be made long, either by a Quiescent, as גֵּי, אֵץ, מֶח, *gé, tsé, mé*; or by the coalescence of a daghesh'd letter, as הֶחָרִים *hé-hā-rîm*, פֶּחָה *pé-hhā*, אֶחָיו *é-hhāv*, where the Gutturals ה, פ, א, exclude the Daghes forte which belongs to them. See §§ 58. 111. 112. 54.—Qamets Hhateph is never long.

*Remark.* Whether there was any *practical* difference between the length of the sound of vowels long merely by position and having the form of short vowels, and pure vowels long by nature and form, is what we have no certain means of determining. Probably the former were shorter, i. e. somewhat less prolonged; for the form itself of them would seem to intimate this.]

### *Vowels properly short.*

§ 34. These are Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbut (not vicarious), simply and only when they are *pure*, i. e. have no coalescent letter in them.

[Note 1. The short vowels may stand either in a mixed syllable,\* or in a simple one†; e. g. דַּל *dāl*, בֶּן *bēn*, מִקְנֵה *mîq-nē*, חֶכְמָה *hhökhh-mā*, מִקְטָר *mûq-tār*, in mixed syllables; and מֶלֶךְ *mē-lēkh*, נָעַר *nā-är*, וַיְגַל *vây-yġ-ghēl*, אֶחָלוֹ *ä-h°lō*, in simple syllables. This latter class of short vowels is naturally pronounced somewhat longer than the former, as the stress of voice falls almost uniformly on the short vowels when they happen to be in a simple syllable.

Note 2. Some cases are dubious in respect to appearance; e. g. גַּר appears short, but is in fact i. q. גִּיר. So in קִטָּל, Qibbut appears short, but is i. q. קִטָּל, Qibbut being *vicarious*. In like manner, appearances are frequently dubious in regard to simple syllables; e. g. נֶחֱם with an impure Hhireq long by position (§ 33), and וַיְגַל with a Hhireq pure and short; so בַּהֵל with an impure Pattahh long by

\* A mixed syllable is one which ends in a *vocal*, i. e. moveable, consonant.

† A simple syllable is one which ends in a vowel, either pure or impure.

position (§ 33), but בִּיר with a pure short one. If the student can discover, whether the vowel is *pure* or not, he of course can determine the *quantity*. Experience only, with a knowledge of etymology and analogy, will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.]

§ 35. The student will see, by Table No. IV., that Seghol is reckoned both to the *first* and *second* class of vowels. The reason is, that it is often put in the place of Qamets and Pattahh, as well as exchanged with Tseri; and so it is treated as belonging to both classes. Compare § 19.

*Syllabication as affected by the Vowels.*

§ 36. *Pure long vowels* naturally stand in a simple syllable; they are employed in a mixed one, only when it is accented.

E. g. דָּבָר *dā-bhār*, שְׁנָה *shē-nā*; שֶׁן *shēn*, יִקְטֹל *yīq-tōl*.

§ 37. The same is true of *the quiescent long vowels*, § 31, *a*.

E. g. בָּא *bā*, קָאָם *qām*; גֶּלָה *gelē*, בֵּין *bēn*; לִי *lī*, נִיר *nīr*; לוֹ *lō*, קוֹל *qōl*; קוּמוּ *qū-mū*, קוּם *qūm*.

§ 38. But *daghesh'd vowels* (§ 31. *b*), long by nature or position, can stand only in a simple syllable.

E. g. בָּרַךְ *bā-rēkh*, נָהַל *nē-hāl*, בֹּרַךְ *bō-rākh*; נָחַם, בָּהֵל; רָחַץ; all with the first vowel impure and daghesh'd.

§ 39. *The short vowels* stand either in a mixed or simple syllable; see § 34. Note 1.

§ 40. Much the greater number of syllables not final in Hebrew, end in a vowel. Very few mixed syllables (not final) have long vowels in them.

§ 41. *Qibbuts vicarious* is nothing more than a mere expedient for representing Shureq when the Vav falls out; and it may be either in a simple, or in a mixed syllable.

E. g. קוּמוּ *qū-mū*, i. q. קוּמוּ; קוּטֹל *qā-tūl*, i. q. קוּטֹל. In a mixed syllable (e. g. קוּטֹל) it appears like Qibbuts short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

GENERAL REMARKS. No theory of the Hebrew vowels has ever yet been broached, which is not liable to some objections. Almost all beginners complain of



this part of Hebrew Grammar as complicated and difficult. It is somewhat so; and yet far less so than the vowels in our own mother tongue, or in the Greek language. The relation of *long* and *short* with respect to Hebrew vowels, is for us more a matter of *theory* than of *practice*. In this light, however, it is very important to the student, who, without understanding this theory well, cannot analyze with satisfaction or success great numbers of changes in the forms of Hebrew words. Hebrew grammars in general have not at all recognised the fact, that both *Quiescents* and *suppressed daghesh'd letters* coalesce with the preceding vowel and lengthen it and make it impure, on principles which are in all important respects substantially the same. The principle at the basis of every possible case of this nature is very simple, viz. *that a consonant suppressed in sound, finds its equivalent in the preceding vowel by augmenting its length*. That *Quiescents* and *Gutturals* are, in general, the only classes of letters which are subject to the law of suppression, belongs to the nature of the language. The development of *facts* respecting these phenomena, belongs to grammar. But, as before intimated, whether a long vowel (Qamets for example) was any longer when it included a Quiescent, than when it included a *daghesh'd* letter, (e. g.  $\text{בָּרַךְ}$ ,  $\text{בְּרַךְ}$ ); or whether Qamets in  $\text{בְּרַךְ}$  was any longer than Pattahh impure and long in  $\text{בִּרְכּוֹל}$ ; and many other questions of the like nature; we have no means of certainly determining, nor is it necessary to determine such questions. If a student understands well the distinction between *pure* and *impure* vowels, and between *long* and *short* ones, he need not trouble himself to inquire how long the Hebrews dwelt on the sounds of the one or the other. If he complains that the system is *complicated*, he will remember that *this belongs to the language*; therefore he should not charge it upon Hebrew grammar, which does no more than to state *facts* as they are.

### SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the *end* of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases they even supplied a furtive vowel in the final syllable of words, in order to shun the amalgamation of two consonants; e. g. for  $\text{סֵפֶר}$  *sēphr*, they wrote and read  $\text{סֵפֶר}$  *sē-phēr*. Still they admit, in a few cases, such forms as  $\text{קָטַלְתָּ}$  *qā-tālt*.

§ 43. When two consonants *begin* a syllable they are not combined in one sound, but a very short vowel, i. e. a kind of half-vowel, is supplied, after the first letter, in order to smooth the transition to the second letter. This is called *Shevā*, שְׁוָא.

Note. Instead of saying *brā*, *brē*, by one impetus of voice as we do, the Hebrews pronounced *b<sup>r</sup>rā*, *b<sup>r</sup>rē*, i. e. with a short vowel-sound between the two consonants.

§ 44. Shevas usually mark either the *beginning* or the *end* of syllables.

Note. The only exception is a Sheva on the *penult* letter of a word, whose final syllable ends with two consonants, as  $\text{קָטַלְתָּ}$  *qā-tālt*.

§ 45. (a) All syllables *beginning* with two consonants, have a Sheva (either simple or composite) under the first of them. (b) All syllables *ending* with one or two vocal consonants, take a Sheva simple (either expressed or implied) under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. are sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

### *Sheva Vocal.*

(a) Such are the *composite* Shevas; because they are always placed at the beginning of a syllable (b) Simple Sheva, after a simple syllable; as לְמֶדְהָ *lā-mēdhā*. (c) After another Sheva; as יְלִמְדוּ *yīl-mēdhū*. But if the second Sheva be at the *end* of a word, it is not vocal; as לְמַדְתָּ *lā-mādh-t*; see *i* below. (d) Under a letter at the beginning of a word, as לְמוֹד *lemōdh*. (e) Under a letter with Dagghesh forte expressed; as לְמִמְדוּ *līm-mēdhū* = לְמִמְדוּ, § 71. (f) Under a letter in which a Dagghesh forte is implied; as הִלְלִי (= הִלְלִי) *hāl-lelū* or perhaps *hā-lelū*, not read as הִלְלִי *hāl-lū*.

[Note. The common maxim of grammarians in regard to the case *f*, is, that “Sheva is always vocal when under a letter which is immediately repeated.” This is evidently incorrect; e. g. הָרְרִי *hār-rē* (not *hār-rerē*), לִבְבִי *libh-bhē* (not *lib-bēbhē*), and so הִלְלִי (plur. const. of הִלְלִי) is *hhāl-lē*, not *hhāl-lelē*. On the contrary, הִלְלִי reads *hāl-lelū*, because it belongs to a Dagghesh’d form of the verb הִלֵּל, and the Dagghesh is omitted merely from the frequent usage of rejecting it from a letter when it would be immediately followed by a vocal Sheva; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

### *Sheva Silent.*

- (g) After a short vowel in a mixed syllable; as יְלִמְדוּ *yīl-mōdh*.  
 (h) After a long vowel in a mixed tone-syllable; as תִּלְמִדְנָה *tīl-mōdh-nā*.  
 (i) Two Shevas at the end of a word are both silent; as לְמַדְתָּ *lā-mādh-t*.

§ 47. The *form* of all the Shevas is exhibited fully by Table IV. No. IV. The *composite* Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. *The quantity of all the Shevas* is, at least in



*theory*, the same; i. e. none of them is considered as a proper vowel.

E. g.  $\text{פֶּקֹדֶה}$  *pēqōdh*,  $\text{זָהָב}$  *z<sup>a</sup>hābh*,  $\text{סֵלֶה}$  *sēlē*,  $\text{חִלִּי}$  *hh<sup>o</sup>lī*, are all considered as *monosyllabic*. What *practical* difference between the length of these sounds existed amongst the Hebrews, cannot now be determined.

§ 49. THE *composite* SHEVAS belong *appropriately* to the Gutturals, and are commonly used under them instead of simple Sheva.

Note. No definite rules can be given as to the kind of Sheva under the respective Gutturals, for usage varies them in different words which have the same letters, and in different positions. In general, א, ח, ע, at the beginning of words take (·); but ס takes (··).

§ 50. Gutturals (and other letters) which take a composite Sheva, must always *begin* a syllable. A *Guttural which ENDS a Syllable, must, like the other consonants, take Sheva simple*; for there is no other *silent* Sheva.

E. g.  $\text{שִׁמְעֵי}$  *shā-mā·ti*,  $\text{יְחַדְלֵי}$  *yēhh-dāl*,  $\text{יְחַגְעֵי}$  *yēh-gē*,  $\text{יְשֹׁרֵי}$  *yēs-sōr*.

[§ 51. The composite Shevas (·) and (··) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g.  $\text{זָהָב}$  *z<sup>a</sup>hābh*,  $\text{שִׁמְעֵי}$  *q<sup>o</sup>dhā-shīm*, etc. But (··) is limited to Gutturals.

Note. No uniform rules can be given for such cases. The *general* principle seems plainly to be, *a design to mark the letter which takes a composite Sheva, as having a real vocal Sheva*; and consequently to advertise the reader, that the preceding vowel is not to attach to itself the letter to which the Sheva belongs; e. g.  $\text{יְחַבֵּי}$  *ū-z<sup>a</sup>hābh*, not *ūz-hābh*;  $\text{חֲבֵרָה}$  *hā-bh<sup>a</sup>rā-khā*, not *hābh-rā-khā*;  $\text{תִּמְלֹךְ}$  *tī-m<sup>a</sup>lōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such Shevas as these are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants\* not immediately followed by a vowel, must have a Sheva of some kind, either expressed or implied.

At the end of words in general, Sheva is not usually *expressed* but only *implied*; e. g.  $\text{קָמ}$  *qām*, the same as  $\text{קָמְ}$ . The exceptions to this

\* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

rule are, (1) In a final Kaph; as קֶפֶץ. (2) When the final syllable ends with two consonants; as לֶמֶדֶת *lā-mădht*; but here, in case the penult consonant is a Guttural, this consonant takes a Pattahh furtive instead of a Sheva simple; see § 233. Note.

Note 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

Note 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e. g. we find both תָּצִיץ and תָּצִיץ.

*General Remarks.* There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence too their use in regard to other letters, for the sake of more distinct pronunciation; § 51. Note. But the niceties of living vernacular pronunciation are now lost; most of them no more to be recalled. Present general usage among Hebrew scholars, is all that is aimed at in this grammar.

## COALESCENCE OF VOWELS AND QUIESCENTS.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, ה, א, ו, י, being feeble, (specially at the end of a syllable,) they always coalesce with the vowel-sound which precedes them, in case they have no vowel of their own, nor any Sheva expressed or implied; i. e. such coalescence takes place, provided that such vowel-sound is *homogeneous* \*.

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

|  |                  |                         |
|--|------------------|-------------------------|
| Aleph (א) quiesces in Qamets (ָ) as in | בָּא bā.         |                         |
|  | — Tseri (ִ) — —  | רֶשֶׁשׁ rēsh.           |
|  | — Seghol (ֶ) — — | תִּמְצֵאנָה tīm-tsê-nā. |
| Yodh (י) —                             | — Hholem (ֹ) — — | יֹמֶר yō-mēr.           |
|  | — Tseri (ִ) — —  | בֵּין bēn.              |
|  | — Seghol (ֶ) — — | גֵּה gē.                |
|  | — Hhireq (ִ) — — | דִּין dīn.              |

\* That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

|                                      |               |
|--------------------------------------|---------------|
| Vav (ו) quiesces in Hholem (ֹ) as in | קֹל qōl.      |
| — Shureq (וְ) — —                    | קֻם qūm.      |
| He (ה) — — Qamets (ָ) — —            | גֵּלָה gēlā.  |
| — Tseri (ֵ) — —                      | גֵּלֶה gēlē.  |
| — Seghol (ֶ) — —                     | גֹּלֶה gō-lē. |
| — Hholem (ֹ) — —                     | גֹּלָה gā-lō. |

In English we have a multitude of cases similar to these; e. g. *low*, *show*, etc., with *w* quiescent; *say*, *day*, etc., with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

Note 1. There are some other cases besides those presented in the above Table, of which *quiescence* has been affirmed by most grammarians; e. g. רִשְׁוֹן *rī-shōn*, לִקְרַח *līq-rāth*, פִּרְאָה *pī-rā*. But here *ס* is *otiant*, and does not quiesce in Hhireq, Pattahh, and Qibbut; and so elsewhere; see § 118 with the Notes.

Note 2. Although the Hholem is written over the ו, as in וֹ; and the Shureq is written in it, as וְ; yet in both cases these vowels usually belong to the *preceding* consonant; e. g. in קֹל to the ק, in קֻם to the ק. Cases like פֶּיִן *ā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes such vowel protracted.

§ 56. The *Ehevi* (אֶהֱוִי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable.

E. g. אֶמַר *ā-mār*, הֵם *hēm*, יָלַד *yā-lādh*, וְלַד *vē-lēdh*.

(2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied.

E. g. יָסֹר *yēs-sōr*, נֶחֱפָק *nēh-pāk*, שָׁלַחְתִּי *shā-lāv-tī*, חַי *hhāy*, קָאֵב *qāv*. In the two last cases, the Sheva is *implied*, i. e. חַי = חַיְ, and קָאֵב = קָאֵבְ; see § 52.

(3) Usually, when preceded by a *heterogeneous* vowel.

E. g. תָּאֵב *tāv*, קָאֵב *qāv*, שָׁלַחְתִּי *shā-lēv*, זֵיב *ziv*, חַי *hhāy*, גֹּי *gōy*, גָּלִי *gāl-lūy*, קָאֵב *qāv-yēm*, קָאֵב *qāv-vām*, etc. In all cases of this kind, it

is easy to judge whether the *Ehevi* quiesce or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115, seq.

Note 1. In the *middle* of a word, the *Ehevi* are always marked with a Sheva in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

Note 2. In the *middle* of words, all the *Ehevi* not unfrequently resist COALESCENCE, i. e. remain moveable. He (ה) *always* resists it, when in such a condition; and ס sometimes, even when the vowel is adapted to coalescence. At the *end* of words, all the *Ehevi* generally (not all of them uniformly) coalesce, unless the preceding vowel is heterogeneous. Compare § 119. *b.* § 120. *b.* 121. *b.*

### *Otium of the Ehevi.*

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with preceding vowels. They are then said to be *otiant*, (*in otio, otiantur*).

This happens in the following cases, viz. (a) When preceded by silent Sheva; as שֶׁחֵטְל *hhēt*, שֶׁחֵטְל שֶׁחֵטְל *šāt*. (b) Preceded by a Quiescent; as שֶׁחֵטְל *hē-bhē-thā*, with ס *otiant*. (c) Followed by Daghesth forte; as שֶׁחֵטְל *māz-zē* = שֶׁחֵטְל. (d) Yodh preceded by Qamets and followed by ו with a Sheva implied, is *otiant*; as שֶׁחֵטְל *debhā-rāv*, where Sheva is implied under the final ו, § 52.

*Note.* In such cases the *otiant* letter is mostly (not always) retained, out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases in English, we have *otiant* vowels; as in *honour, hear, moan*, etc.

### *Coalescence with Vowels of Daghesth'd letters omitted.*

§ 58. The Gutturals and Resh scarcely ever admit Daghesth, i. e. reduplication; § 71. § 111. In cases where by analogy they ought to be doubled but are not, the letter omitted by excluding the Daghesth, coalesces with the preceding vowel and lengthens it; § 31 *b.* § 33.

E. g. שֶׁחֵטְל *hā-nā-rēts*, instead of שֶׁחֵטְל *hān-nā-rēts*; שֶׁחֵטְל *yē-nā-mēr*, instead of שֶׁחֵטְל *yñn-nā-mēr*; שֶׁחֵטְל *bā-hēl*, with Pattahh impure (§ 33), instead of שֶׁחֵטְל *bāh-hēl*; שֶׁחֵטְל *bī-hēl* with Hhireq impure (§ 33), instead of שֶׁחֵטְל *bīh-hēl*; שֶׁחֵטְל *nā-hhīm* with Pattahh impure (§ 33), instead of שֶׁחֵטְל *nāhh-hhīm*; שֶׁחֵטְל *nī-hhām* with Hhireq impure (§ 33), instead of שֶׁחֵטְל *nīhh-hhām*; שֶׁחֵטְל *bā-ēr* (§ 33), instead of שֶׁחֵטְל



*bāy-yēr*; מַעַי *mē-yīm*, instead of מַעַי *mīy-yīm*; בֶּרֶךְ *bē-rekh*, instead of בִּירֶכְךָ *bīr-rēkh*; בָּרֶכְךָ *bā-rēkh*, instead of בָּרְכֶךָ *bār-rēkh*, etc. Comp. § 111. § 112.

Note. In regard to this usage it is plain, that an excluded daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature instead of a short one, as בִּירֶכְךָ for בֶּרֶכְךָ. When in other cases the *form* of a doubtful vowel remains, the *quantity* of it is of course *long*, § 33.

To give reasons why a doubtful vowel is at one time used, and at another a vowel long by nature before the Gutturals excluding Daghesh, is out of our power. See § 31. b. Note 2.

[§ 59. Some other letters occasionally omit Daghesh, with a similar effect (for the most part) on the preceding vowel.

E. g. וְיֵהֱ *vā-yehī*, instead of וְיֵהֱ *vāy-yehī*. But it is doubtful how such cases as וְיֵהֱ (for וְיֵהֱ) were read; i. e. whether they were pronounced *yī-qehhu* or *yīq-hhū*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as וְיֵהֱ (for וְיֵהֱ); some with composite Sheva, as לִּלְקֹחַ *lū-q<sup>o</sup>hhā* (for לִלְקֹחַ); both of which show that the first syllable is to be read as a simple one, *vā-yehī*, *lū-q<sup>o</sup>hhā*; and so of others like them. But some words have neither of these marks, e. g. וְיֵהֱ (for וְיֵהֱ); and in such cases they are probably to be read as וְיֵהֱ *yīq-hhū*, etc. The omission of Daghesh, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words; which niceties the Punctators strove to express. It does not belong to the essential form of words.]

## ORTHOGRAPHY OF VOWELS.

§ 60. The two first classes of vowels are all written *under* the consonants; see table No. IV. Of the third class, Qibbutz also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph.

E. g. קַ *khā*.

§ 61. The proper place of a vowel is under or over the *middle*, or (as they are now printed) the *right* side, of a consonant. *Shureq* is always written *after* the consonant to which it belongs, i. e. in the bosom of the following ך. *Hholem* is commonly written over the right side of the letter next following that to which it belongs, as תֹּם *tōm*, קֹל *qōl*; but sometimes necessity prevents this, e. g. in קֹלֶךָ, where the type will

not admit such a disposition of the Hholem. Hholem, when it follows **ס**, is commonly written over its left side, as **סֵל**; but not if followed by **י**, as **סִיל**.

§ 62. The diacritical point over **ש** and **שׁ** often *coincides* with *Hholem*; in which case it serves the double purpose of marking the vowel and of distinguishing the letter.

(1) *Sin* (**שׁ**) beginning a syllable, is read *sō*; e. g. **שֹׁנֶה** *so-né*. (2) **שׁ** following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e. g. **מֹשֶׁה** *mō-shé*. (3) **שׁ** with two points *beginning* a syllable, is read *shō*; e. g. **שֹׁמֶר** *shō-mēr*. (4) **שׁ** with two points *ending* a syllable, is read *ōs*; e. g. **יִרְפֹּשׁ** *yīr-pōs*.

Note. Vav (**ו**) with a Hholem *over* it and a vowel *under* it, is joined as a moveable consonant with the vowel under it; e. g. **לוֹהֶה** *lō-vé*, **יְהִיָּה** *yēhō-vā*, the Hholem belonging to the preceding letter.

*Vowels in connection with the Quiescents.*

§ 63. As the Ehevi or Quiescents drop their distinct consonant-sound in coalescence (§ 53); and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted (§ 31. *a*. Note 1); so, in practice, they are often omitted.

Note. Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following example will show.

| Written fully.   | Written defectively. | Read.             |
|------------------|----------------------|-------------------|
| <b>מִלְאֵתִי</b> | <b>מִלְתִּי</b>      | <i>mā-lē-thī.</i> |
| <b>נִיר</b>      | <b>נִר</b>           | <i>nīr.</i>       |
| <b>קוֹל</b>      | <b>קֹל</b>           | <i>qōl.</i>       |
| <b>קָמוּס</b>    | <b>קָמֹס</b>         | <i>qā-mūs.</i>    |

§ 64. There are some cases in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or the nature of the vowel. In all these cases, they are considered as mere orthographic *Fulcra*.

E. g. **יְלִמֹד**, the same as **יְלִמֹד** *yīl-mōdh*; **סִנְיָב**, the same as **סִנְיָב** *sō-bhbēh*; **חִיָּה**, the same as **חִיָּה** *hhūq-qē*; comp. § 31. *a*. Notes 2. 3.

In all probability such forms sprung from the practice of employing Vav and Yodh as vowel-letters, § 15. How to distinguish such cases from those where Vav and Yodh are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.



§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected in both of which there is a Quiescent, the first syllable omits it; e. g. צִדְקָה, צִדִּיק. But instances of a contrary usage also exist; e. g. קִלְיוֹת = קִלְיֹת; and sometimes both Quiescents are omitted, as שְׁלִישִׁים for שְׁלִישִׁים; so גִּיר for גִּיר, etc. Even the same word is variously written; e. g. הַקְּמֹרִי, הַקְּמֹרִי, all pronounced *h<sup>a</sup>qî-mō-thî*.

### Orthography of Qamets Hhateph.

From No. IV. in the Table of Vowels it appears, that Qamets Hhateph (short *o*) has the same form with Qamets, viz. (◌ֿ). It is important, therefore, to point out how they may be distinguished.

#### I. Qamets Hhateph in a mixed syllable.

§ 66. (a) The figure (◌ֿ) followed by simple Sheva without any Methegh between, is short *O*, if in a syllable not accented.

E. g. חֲחֹכְחָּ *hhökh-mā*, not *hhā-khemā*. But with a Methegh it reads thus, חֲחֹכְחָּ *hhā-khemā*. With an accent it reads as Qamets; e. g. מֶמֶרְחָּ *māv-tā*, שְׁחָּ *shāv*, לָיְלָּ *lāy-lā*. For an account of the Methegh, see § 85.

[Note. There are some few cases where Methegh does not distinguish Qamets from short *O*; e. g. דֹּרְבֹחָּ *dör-bhō-nōth*, not *dhā-rebhō-nōth*; so גֹּרְבָּ *gör-bān*, not *qā-rebhān*; שְׁמֶרְחָּ *shöm-rā*, not *shā-merā*. But in these and the like cases, manuscripts and editions vary as to the Methegh, which must be considered as irregular here. Of course, etymology only can settle the true pronunciation in doubtful cases.]

(b) When followed by a letter with a Daghesh forte, in a syllable not accented (◌ֿ) is short *o*.

E. g. בֹּתְתִי *böt-tīm*, חֲחֹנְנִי *hhön-nē-nī*. If the syllable is accented, it is read as long *A*; e. g. יָמְמָּ *yām-mā*, לָמְמָּ *lām-mā*, etc.

[Note. A euphonic Daghesh (§ 75, seq.) at the beginning of a word, does not make short *O* of the (◌ֿ) belonging to the last syllable of the preceding word; it remains long *A* still; e. g. שְׁחָּתָּ *shā-khän-tāb-bō*. But this is merely a euphonic matter, and is contrary to the laws of the language in general.

Note 2. A Methegh after (◌ֿ) does not in this case *always* denote long *A*; e. g. בֹּתְתִי *böt-tē-khēm*, not *bā-tē-khēm*. See the note under *a* above, where the principle is the same. Etymology only can determine such cases.]

(c) The figure (ְ) in a final mixed syllable *unaccented*, is short *O*.

E. g. וָיֵיִשׁ vāy-yā-qōm, with accent on the penult. With accent on the ultimate, as in הָאֱלֹהִים hā-ā-dhām, the (ְ) ultimate is long *A*.

*Remark.* All the cases, *a*, *b*, *c*, are virtually one and the same, i. e. they are all cases of (ְ) in a *mixed unaccented* syllable; e. g. חֲכָמִים hhōkh-mā, בֹּתִים = בְּתִים bōt-tīm, וָיֵיִשׁ = וָיֵיִשׁ vāy-yā-qōm, all virtually the same as the case exhibited under the letter *a* above.

## II. Qamets Hhateph in a *simple* syllable.

§ 67. The figure (ְ) is short *O* in a simple syllable, (a) When Qamets Hhateph, i. e. short *O*, immediately follows.

E. g. פְּעֹלָה pō-ōl-khā, קֹבֶחַ qō-tōbh-khā. Here a Methegh *always* stands after the first short *o*.

*Note.* But there are cases here, where etymology only can distinguish the true vowel; e. g. קֹטֹן qā-tōn-nī (with Methegh according to § 87. *e*); not qō-tōn-nī, because the root is קָטַן qā-tōn.

(b) When the composite Sheva, Hhateph Qamets (ֶ), immediately follows.

E. g. פְּעֹלָה pō-ōlō, בְּחֶרֶץ bō-hhōrī. Methegh always stands after the (ֶ) here also.

[*Note.* Etymology alone can determine the reading in some of these cases. E. g. הָאֱלֹהִים hā-ā-nīy-yā, because הָ is the article (§ 162. § 152. *a*. 2); בְּאֵימָה bā-ā-nīy-yā, because בְּ has the article included in it (§ 152. *Note*); בְּשֵׁנִי bō-ā-nīy-yā, because בְּ is the simple preposition בְּ, § 139.

§ 68. The nouns שְׂרָשִׁים shō-rā-shīm (from שָׂרַשׁ), and קֹדְשִׁים qō-dhā-shīm (from קִדְּשׁ) are altogether anomalous in their reading.]

## PATTAHH FURTIVE.

§ 69. This is a short Pattahh, employed for the sake of ease and euphony, when a word has either of the Gutturals, ה, ח, ע, at the end of its final syllable, preceded by a long vowel *not* of the *A* class.

E. g. גְּבוּרָה gā-bhō<sup>a</sup>h, רוּחַ ru<sup>a</sup>hh, רֵעַ rē<sup>a</sup>y. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Pattahh; somewhat as *ă* in the English words *trial*, *vial*, etc. The

furtive Pattahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its relative position; e. g. רִיחַ *rū<sup>a</sup>hh*, plur. רִיחֹת *rū-hhōth*.

Note. Aleph, when at the end of a word, never takes Pattahh furtive. Pattahh furtive is seldom employed unless the vowel that immediately precedes it is of an *immutable* nature. When it is mutable, the usual method is to exchange it for a common Pattahh, in which case Pattahh furtive is superseded; comp. § 113. notes 1, 2.

### DAGHESH.

§ 70. Dāghěsh (דָּגֶשׁ) is a point in the bosom of a letter. It serves two purposes; (1) To double a letter. (2) To remove its aspiration.

§ 71. When Daghesht serves to double the letter in which it is written, it is called *Daghesht forte*. When it only removes aspiration, it is called *Daghesht lene*.

Note. For another peculiar kind of Daghesht forte, called *Daghesht euphonic*, see § 75.

#### I. *Daghesht forte*.

§ 72. (a) *Daghesht forte distinguished from Daghesht lene*. The former is never written in the *final* letter of a word, unless such letter has a vowel; nor in the *first* letter, (although *Daghesht euphonic* appears here); and it is always *immediately preceded by a vowel-sound*.

Note. This last circumstance separates it entirely from *Daghesht lene*; which is preceded immediately by a silent Sheva. If at any time a vowel immediately precedes a *Daghesht lene*, that vowel must be at the end of a preceding word, and this word have a *disjunctive* accent (§ 93). Comp. § 79. 3.

§ 73. (b) *Orthography of Daghesht forte*. When the same letter is to be repeated, and the first one takes a *silent* Sheva, it is the usual practice to designate it by the point *Daghesht forte*; e. g. קָטִיל = קָטִיל קָטִיל *qīt-tēl*.

[Note 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. צִלֹּץ *tsil-lō*, instead of צִלֹּץ; יִשְׁדָּדִים

for יֵשְׁדֹד yeshōd-dēm, etc.; particularly in derived forms of words, as קָלֵל (not קֵלֵל) from קָלָה, etc., in which cases Daghesth forte is not used.

Note 2. If the *first* of the two letters must have a Sheva vocal, Daghesth forte is excluded; e. g. עֵלֵלִים ṣō-lēlīm, not עֵלִים ṣōl-līm.]

Note 3. Practice not unfrequently omits Daghesth forte, when it would be immediately followed by a vocal Sheva, in case it were inserted; e. g. יִיקֶהֱהוּ yīq-qēhhū, instead of יִיקֶהֱהוּ. Particularly is Daghesth omitted in such cases, if another letter of the same kind immediately follows; as הֵלֵלִי hā-lēlū (not hāl-lū) because the word stands for הֵלֵלִי; which can be known, however, only by etymology. Comp. § 46. f. Note.

[Note 4. Shureq is written in the same manner as Daghesth forte, in the letter ך; e. g. ה. But is easily distinguished. When the preceding letter has no vowel, the point stands for Shureq; when it has one, it stands for Daghesth forte; e. g. קִים is read qūm, but קִים is sounded qiv-vām.]

[§ 74. (c) *Division of Daghesth forte.* (1) It is *compensative*, i. e. it merely supplies a letter omitted in the writing.

E. g. נָתַנְּנִי nā-thān-nū for נָתַנְנִי, יִגְּשׁ יִגְּשׁ yīg-gāsh for יִגְשׁ (§ 107. a), where ך is assimilated.

(2) *Characteristic*, i. e. it distinguishes the particular form of a word.

E. g. קָטַל, the form of the conjugation *Piel*, in distinction from קָטַל the form in *Kal*.

Note. In אֶת āt, probably for אֶתֶת; שֶׁתֵּי shetā-yīm, for שֶׁתֵּי; and such cases as קָרַת kārāt, for קָרַתֶּת; the Daghesth in the Tav is properly *compensative*, although in a peculiar way.]

*Daghesth forte Euphonic.*

§ 75. All those kinds of Daghesth forte which are merely *occasional*, and have respect only to peculiar *modes of reading* in particular cases, are thus named.

Of these there are three kinds; (a) *Daghesth conjunctive*. So the first species of euphonic Daghesth may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*. E. g. קָרִיתִי qārī-thāl-lī, מַזְזֵה mǎz-zē=מִזְה, יֶהֱסֵב yē-hh<sup>e</sup>sēb-bō. The vowels Qamets, Pattahī, and Seghol, are



almost the only ones employed before Daghesh *conjunctive*. Sometimes examples are found like קִימוֹתֵי, *qū-mūts-tseñū*. Daghesh conjunctive is frequent, especially in the Psalms. It is rarely found after words with an accent on the *ultimate*; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesh affectuosum*. This is a euphonic Daghesh, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חֶלֶלְלִי *hhā-dhēl-lū*, instead of חֶלֶלִי *hhā-dhēlū*; יְעַחֲטֵתִי *yē-hhāt-tū*, instead of יְחֲטֵתִי. It were better to call this, *Daghesh accented*. The object of it seems to be, to create a penult syllable on which the voice can rest, without the intervention of a Sheva before the final syllable.

§ 77. (c) *Daghesh acuting*. This appears in some cases where a letter would by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*; e. g. כֶּכֶרֶחַ *šēk-kerē-hā*, instead of כְּכֶרֶחַ *šēkh-rē-hā*; חֶפְצִי for חֶפְצִי, Ex. ii. 3.

*Remark.* In all cases of *euphonic* Daghesh, the manner of *reading* only is concerned; not the essential forms of words. The Daghesh of this kind is merely an attempt to preserve some niceties of pronunciation.]

## II. Daghesh lene.

§ 78. *Daghesh lene* belongs only to the Aspirates בִּגְדִּי (Bēghādh kēphāth); and when inserted, it is a sign that they are to be pronounced without any aspiration, i. e. without an *h*-sound.

E. g. ב is *bh*, but בֿ = *b*; כ = *kh*, כֿ = *k*, etc. See Alphabet, No. II.

Note 1. *Daghesh forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from *Daghesh lene*; for *Daghesh forte* is always preceded by a vowel belonging to the letter immediately before it; while the preceding letter has a silent Sheva under it, in case the Daghesh is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it (§ 93), and belongs to a preceding word; § 79. 3.

Note 2. *Daghesh forte* in an Aspirate, not only doubles it, but also (by usage in pronunciation) removes the aspiration; e. g. אֶפֶס *šāp-pī*, not *šāph-pī*, although when written out in full it would seem to be the latter, as אֶפֶסֶת. Ease of enunciation demands the doubling of the letter without the aspiration.

*General rules for the insertion of Daghesh lene.*

§ 79. (1) It is inserted in all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. i. 1, in בְּרֵאשִׁית the Beth takes Daghesth lene; so at the beginning of a verse, Gen. iii. 5, כִּי *kī* (not כִּי *khī*), etc.

(2) In all cases, after a *silent* Sheva either expressed or implied.

E. g. in תָּבַע, Tav has a Daghesth lene after a silent Sheva *expressed*; in עָלֶיךָ, Pe has one after a Sheva *implied* under the ל, § 52.

(3) When preceded by a vowel (either pure or impure) at the end of a word having a *disjunctive* accent, an Aspirate at the beginning of the word that follows, takes a *Daghesth lene*.

E. g. Ps. i. 3, וְצִיּוֹן יִבְרָךְ, where the Kaph must be aspirated, were it not that the disjunctive accent (*Rebhī* ע) is on the preceding syllable יִצְיֹן. And so of all the other Disjunctives; see the accents, § 92, seq.

*General rules for the rejection of Daghesth lene.*

[§ 80. It is rejected, (a) When the Aspirates stand next after a *vocal* Sheva. (b) After a vowel either pure or impure, whether this vowel be within the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. i. 2, וְהָיָה תְּהוֹם, where the Tav in וְהָיָה follows a *vocal* Sheva (יֵי); and in תְּהוֹם תְּהוֹם *thō-hū* (not *tō-hū*), the ת follows a vowel with a quiescent letter, and that vowel is associated with a *conjunctive* accent (*Merka*), and consequently ת remains aspirated. So after a composite Sheva; e. g. עֲבֹד, *ʿabhōdh* (not *ʿabōdh*), because such Sheva is always *vocal*, § 46. *a*.

Note. In cases where a mere Pattahh furtive precedes an Aspirate, it takes Daghesth lene; e. g. לָלַחַח לָלַחַח *lā-qahht*, so written instead of לָלַחַח; § 233, Note.]

*Usual Exceptions to the general rules.*

Etymology and special usage have made many exceptions to these *general* rules.

[§ 81. (1) An Aspirate in the middle of a word, which is *derived by inflection* from a form of the same word that excluded Daghesth lene, also excludes it.

E. g. רִדְּפִי *řidh-phū* (not רִדְּפִי) because the ground-form is רִדְּפִי,



where the Pe, being immediately preceded by a Hholem, cannot take a Daghesth lene, § 80. So מַלְכֵי *māl-khē*, ground-form מְלָכִים, in which כ is preceded by a vowel; יַעֲזָבִי *yā-āz-bhū*, ground-form יָעִזֹב, where ב, having a vowel before it, cannot receive Daghesth lene; Infinitive mode בִּגְדֹ *beḡhōdh*, and with suffix בִּגְדֹ *bīgh-dhō*, because ד in the ground-form has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not affect the insertion or omission of Daghesth lene, in respect to the second letter of any word when it is an Aspirate.

E. g. בְּרַחֲבֵי with the preposition בְּ prefixed, is written בִּכְרַחֲבֵי *bīkh-thābh* (not בְּכְרַחֲבֵי); בְּפִירִי with בְּ prefixed, is written בִּכְפִירִי *kīkh-phūr*, (not בְּכְפִירִי); לְגִבּוֹלִי with לְ, is written לִבְּגִבּוֹלִי *līgh-bhūl* (not לְכְּגִבּוֹלִי), etc.

Note 1. The Inf. mode with such a loose prefix, varies in its usage. E. g. סָפַד, Inf. סֹפֵד, with prefix לְ, לְסֹפֵד *līs-pōdh*; and such is the more common usage. But we find also נָפַל, Inf. נִפְּלָה, with prefix בְּ, בִּנְפָלָה *bīn-phōl*; with כְּ, כִּנְפָלָה *kīn-phōl*; but with לְ, לִנְפָלָה *līn-pōl*. Usage therefore is variable in regard to this mode.

Note 2. But when the prefix is *closely* united to a word, so as to constitute (as it were) an essential part of the word itself, then the general rule (§ 79. 2) is followed; e. g. יִסְפֹּד *yīs-pōdh* (not יִסְפֹּד) Fut. of Kal from the root סָפַד *sā-phādh*; or (if you please) from the Inf. form סֹפֵד *sephōdh*. So in Hiphil, הִשְׁפִּיל *hīsh-pīl* (not הִשְׁפִּיל), from שָׁפַל. In all such cases, the prefix is considered and treated as an *essential* and *formative* part of the word.]

*Particular Exceptions to the general rules.*

[§ 82. (1) *Rejection of Daghesth lene.* (a) The suffix pronouns, הָ, כֶּם, לוֹ, reject it (b) Generally, an Aspirate preceding the final syllable וּת; as מַלְכוּת, עֲבָדוּת, יְלֻדוּת, etc.; but not always, as תַּרְבּוּת *tār-būth*. (c) The various forms of בָּגַד; e. g. בִּגְדֹ, etc.

(2) *Admission of it contrary to the general rules.* (d) Some words beginning with two Aspirates, viz. כַּכ, בַּב, e. g. Jerem. iii. 25, וְנִשְׁפָּחָה בְּבִשְׁתֵּנוֹ, Ex. xiv. 17, וְנִשְׁפָּחָה בְּפִרְעֹה, Is. x. 19, לֹא בִכְרַחֲמֵי, etc. In all such cases manuscripts and editions differ; some extending the rule so as to begin with Daghesth lene in most cases where a word commences with two Aspirates, others scarcely observing such a rule at all (e. g. Michaelis' Hebrew Bible). (e) A few words which *usage* only has excepted from the general rule; e. g. צִמְדִּים from צִמְדֵי, צִמְדֵי from צִמְדִּים. (f) An apparent exception is an Aspirate after הָהָה, which takes Daghesth lene. But the Hebrews read this word אֲדֹנָי *ādō-nāy*, which ends in the consonant *y* having a silent Sheva.]

*Remark.* The detail of Daghes lene, as to some *few* words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in grammar depends on the insertion or omission of Daghes in such cases, the student need not be perplexed if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

### RAPHE.

§ 83. Rāphê (רָפֶה) means *soft*. It is a small parallel stroke of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e. g. כְּבֹרָה khā-bhēdhā; and so it is directly the opposite of Daghes lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. xvi. 16. 28; Num. xxxii. 42, in Van der Hooght. In ancient manuscripts it was very common; and it was sometimes employed, moreover, to show that Daghes forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that ש and ה at the end of words were quiescent.

### MAPPIQ.

§ 84. Mäppiq (מִפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent,) denoting that it is moveable.

E. g. יָהּ yāh (יָה would read yā); גָּבִיחַ gā-bhāh, (גַּבִּיח must be written גָּבִיחַ, and read gā-bhā).

Note. Mappiq is now used only in final ה; but in some Hebrew manuscripts it is found in the other Quiescents, denoting that they are moveable.

### METHEGH.

§ 85. Mēthēgh (מֶתֶגֶח) is a small perpendicular mark (|), preceding the tone-syllable more or less according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words un'dertáke, nòminátion, etc.

The word *Methegh* (*frænum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, (*decora suspensio vocis*); which of course gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connection of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

Note. The mark (,) on the *last* or on the *penult* syllable of a verse, is always the accent *Silluq*, not *Methegh*.

[§ 86. Manuscripts and editions differ widely as to the frequency of using *Methegh*; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy respecting it in our best Hebrew Bibles.]

*Uniform or general use of Methegh.*

[§ 87. IT IS UNIFORMLY EMPLOYED, (a) Before all the composite Shevas, when they are preceded by a vowel, (and is technically called in this case מְאֲרִיךְ *mä-sarikh*, i. e. *prolonger*); e. g. אֶחָד, וְעַתָּה, הָעֵמֶד; יַעֲמֹד, יִחַלֵּף, etc. (b) Almost uniformly, in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. יַעֲמֹד, by inflection יַעֲמֹדִי, preserving the *Methegh*; (or this case may be ranked with *e* below). (c) After a long vowel next before the tone-syllable, and followed by a Sheva vocal; e. g. הָיִתָּה, תִּלְדִּי, תִּירָאִי, תִּוְלָדוֹת, תִּבְלֶה, with Qibbuts vicarious. (d) The verbs הָיָה and הָיָה, when they take formative or other prefixes with a short vowel, employ *Methegh* after such vowel; e. g. לְהוֹיֹת, יִהְיֶה, יִהְיֶה. Imp. with ו Gen. xii. 2, יִהְיֶה, etc., nearly without exception in good editions. In principle, this may be classed with *h* below.

VERY GENERALLY EMPLOYED, (e) On the second syllable before the tone, where it is a simple one; as הָאֵדָם, וְיִנְכֶּה. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e. g. וְיִנְכֶּה, וְיִנְכֶּה. (g) After a short vowel made long by position (§ 33), before a letter which excludes Daghesh forte either necessarily or arbitrarily; as הָחֶכֶם, בְּחִירִים, לְמַנְצֵה, וְיִבְרָה, בְּחִלּוֹת, וְיִבְרָה, 2 K. ii. 11, etc. But this is sometimes neglected, as יִחַשֶׁה; specially when Yodh with Sheva follows the vowel made long by omitting the Daghesh, e. g. וְיִבְרָה, וְיִבְרָה, etc.; and commonly so, in regard to Hhireq, as Piel יִחַם, נָחַל, etc., without *Methegh*.]

The qualifying terms, *almost uniformly*, *very generally*, will of course advertise the student that he is not to expect *uniformity* in the cases ranged under them.

*Occasional use of Methegh.*

[*(h)* After a short vowel in a mixed syllable (not made by Daghesh forte), especially after *Pattahl* and short *Hhireq*, *Methegh* is placed,

sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the *first*, as קִבְּלֵנִי, עֲרֹבֹתַי, הַדְּשָׁא, Is. x. 34, נִדְרֵי, Ps. lxxvi. 12, וַיִּזְבְּחֵי, וַיִּקְנֹבֵי; with other short vowels, וְהִלַּח (*d* above), וְהִלֵּה, שְׂמֵרָה, shōmrā, וְרָבָן qōrbān, וְרָבָן dōrbān, וְעִמְדָּה, עֲמֻדָּה, etc.; on the *second*, as וַיִּתְּחִי, וַיִּתְּחִי, וַיִּתְּחִי, etc. The cases with other vowels than Pattahh or short Hhireq, are rare. (i) On the first syllable of a polysyllabic word, when this syllable ends with a daghesh'd letter; e. g. וַיִּשְׁחָטוּ, בְּתִיכֶם, etc.; especially when the first letter is Vav conversive, Mem prefix, or He article.]

*Rare use of Methegh.*

[(j) *Very seldom*, after a Vocal Sheva under the first letter; as וְהָאֵת, שְׁאֵי, דָּבָר; more rarely still, even before Sheva initial, as וְהָאֵת, Est. ix. 7—9, ten times. In these cases it is called *Methegh initial*; the older Jewish grammarians named it וַיִּתְּחִי, *mugitus*; a name afterwards extended to Methegh generally.]

*Methegh before Maqqeph.*

[(l) The general principle is the same as if the two words joined by Maqqeph were one, (they being read as one); so that the above rules generally apply; e. g. מְעַלְבֵי, *e*; וְרָחֵלֹ, *h*; קִירְעָמוֹ, *e*; בְּרוּהֶֿ, *e*, etc. (m) In many cases long monosyllables before Maqqeph take a Methegh (often otherwise), although a tone-syllable follows immediately, e. g. בֵּית־אֵל, וְהִלֵּה; and even when it does not, and the monosyllable is a mixed one, as וְשִׁבְּאָם, etc. contrary to *e*. Short vowels before Maqqeph commonly reject Methegh; as עֵד־בֵּית, etc.]

Such are the numerous and very indefinite (not to say contradictory) principles for the use of Methegh. No wonder that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

Note 1. The conjunction ו (*and*) does not generally receive Methegh.

Note 2. Several Metheghs may appear on the same word, if the different rules for writing it should require them; e. g. וְהִלֵּה, for the Methegh on הֵ, see *e* above; for that on הֵ, see *a*.

Note 3. Instead of Methegh, the *conjunctive* accents (especially Munahh, Qadma, and Merka, § 93) are frequently used, when a word has a *distinctive* upon it; e. g. וְלִמְוֵדִים with Munahh under מ, instead of וְלִמְוֵדִים with Methegh; and so in very many cases.



## MAQQEPH.

§ 88. Mäqqēph (מקף), somewhat like our hyphen, connects two words together, and makes them as one in respect to interpunction and reading.

E. g. אֶת־הַשָּׂמִים. Usually either the former or latter word in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable is for the most part shortened, if pure.

E. g. וְעַל־אֶרֶץ, where עַל has no accent, Gen. i. 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here, the punctators were not uniform; for we have לֵב־דָּוִד *lēbh-Dāvīdh* (not לֵב־דָּוִד), and without Methegh too, in 1 Sam. xxiv. 6; but also לֵב־אִישׁ *lēbh-ʾīsh*, 2 Kings, xii. 5; and thus in other cases.

[Note 1. Maqqeph sometimes appears between several words in succession, as אֶת־לֵב־אִישׁ־לֵב־דָּוִד. Mostly it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and it is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as אֶת־לֵב־דָּוִד, Gen. vi. 9.

Note 2. Maqqeph might itself well be called a *conjunctive* accent *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, respecting the answer to the question, whether a Maqqeph or Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that *it usually causes the preceding long mutable vowel to be shortened*. In like manner Pesiq, inserted between words, is reckoned a *disjunctive* accent, § 93. No. 20.

## RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the learner.

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (א) in the beginning of words is the only exception, and is sounded *ū=oo* in English. In אֶמֶר *ā-mär*, אֶמֶר



יָא-mādh, etc., the א and ע are moveable, although we do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel in a *mixed* syllable, is followed by a simple Sheva expressed or implied, or by a Daghesth forte; e. g. בָּרֶזֶל bār-zēl, in which the first syllable has a Sheva expressed, the second a Sheva implied; so לִמְעַד līm-mēdh = לִמְעַד.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Daghesth forte, *provided* such vowel be in a *tone-syllable*. E. g. קָאֵם, qām; יִקְטֹלְנָה yīq-tōl-nā, where the Hholem is in a mixed tone-syllable; יָאֵם yām-mā = יָאֵם; נֶאֱתָה nēth, where Sheva is implied under the ת.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. קָאֵלֶה qā-telā, בֹּעֲדֵימ bō-gēdhīm; but not always so before a Maqqeph, as לֶבְדִּיר lēbh-Dāvīdh.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in רֶאֱשִׁית rē-shīth, אֵ is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא bā-rā, אֵ is a final simple syllable.

8. Every vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֶאֱשִׁית rē-shīth; שִׁית is a mixed syllable because ת has no vowel of its own. But such syllables must always be *tone-syllables*; excepting the very few cases where quiescent א is irregularly used in short syllables; see § 31. Note 3.

9. Short vowels make a simple syllable, when the next succeeding letter has a vowel of its own.

10. Every composite Sheva, and every simple Sheva vocal, stands of course at the beginning of a syllable, § 46.

11. The vowels long by position, i. e. the doubtful vowels having a daghesth'd letter in them, always stand in a simple syllable.

#### *Exemplification of reading Hebrew.*

§ 91. (1) Genesis i. 1, בֶּרֶאֱשִׁית berē-shīth; בִּ with Daghesth lene,

79. 1\*; with Sheva under it, 45, and with Sheva *vocal*, 46.—רֶרֶ *rē*, with a quiescent long vowel, 31. *a*, quiescent in Aleph, 54. שִׁיֶּה *shīth*, with a quiescent vowel followed by quiescent Yodh, 54, י; ר without any Sheva expressed, having one implied, 52; also without a Daghesth lene because it follows a vowel, 80.—רִיֶּה is a mixed syllable, 90. 8.

(2) בָּרָא *bā-rā*; בָּ with Daghesth lene because the preceding letter has a silent Sheva implied, 79. 2, בָּ a simple syllable, 90. 3.—רָא *rā*, vowel protracted and impure, 31, *a*, שֵׁ quiescent, 54.

(3) הִיֶּם *hī-m*; שֵׁ with composite Sheva, 49, which is moveable 46. *a*.—לֹ *lō*, simple syllable, 90. 3.—הִיֶּם *hīm*, with Yodh quiescent, 54, and Hhireq impure and protracted, 31. *a*, and in a mixed syllable, 90. 8.

(4) שֶׁשׁ *shēth*, 90. 5.—שֶׁשׁ *hāsh-shā-mā-yīm*; שֶׁשׁ *hāsh*, this syllable comprising the *sh* which is made by the Daghesth forte in the שֶׁ, 71 and 73, also, 90. 4.—שָׁ *shā*, 90. 3.—מָ *mā*, with Pattahh pure and short, 34, also with accent upon it, 100. *b*, and in a simple syllable, 90. 9.—יִיֶּם *yīm*, with short Hhireq, 141 and 100 *a*, mixed short syllable, 90. 4.

(5) וְשֶׁשׁ *vēth*; Vav moveable, 56. 1, וְשֶׁשׁ as above in No. 4.

(6) וְשֶׁשׁ *hā-sā-rēts*; רֶ 90. 3.—שֶׁ 90. 3, and with שֵׁ moveable, 56. 1.—וְשֶׁ *rēts*, with short Seghol, 34, and in a mixed syllable, 90. 4.

(7) VERSE 2. וְשֶׁשׁ *vēhā-sā-rēts*; וְ *vē*, in No. 5.

(8) וְשֶׁשׁ *hā-yethā*; שֶׁ with Qamets long, 66. *a*, under e. g., וְשֶׁ *yē*, Yodh moveable, 56. 1.—וְשֶׁ *thā*, ר without Daghesth lene, 80. *a*, and followed by ר quiescent, 54 ר.

(9) וְשֶׁשׁ *thō-hū*; ר without Daghesth lene, 80. *b*.—וְשֶׁ *hū* with ר moveable, 56. 1, and with ו quiescent, 54 ו.

(10) וְשֶׁשׁ *vā-bhō-hū*; וְ *vā*, 56, 1, simple syllable, 90. 3.—בֹּ *bhō*, ב without Daghesth lene, 80. *b*; simple syllable, 90. 3.—וְשֶׁ *hu*, as before.

(11) וְשֶׁשׁ *vēhhō-shēkh*; וְ *vē*, 56. 1.—וְשֶׁ *hhō*, Hholem in a pure syllable; the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh*, 62. 2; read as a simple syllable *hhō*, 90. 3.—וְשֶׁ *shēkh*, short Seghol and mixed syllable, see in No. 6; Sheva silent in the final Kaph, 52. 1.

(12) וְשֶׁ *āl*, 90. 4; the ו is *moveable* here, although we do not

\* Note. In this exemplification, the first number in any reference stands for a section (§) in the Grammar; others which follow this, stand for the subdivisions under the section.

sound it, because we know not how to sound it.—פֶּנֶּה *penē*; Pe with Daghes lene, 79. 2, Sheva vocal, 46. *d*.—נֶה *nē*, 54. *ʾ*.

(13) תְּהוֹם *thehōm*; ת without Daghes lene, 80. *b*.—הוֹם *hōm*, 90. 8.

(14) וְרִיחַ *verū<sup>a</sup>hh*; ו *v*, in No. 5.—רִיחַ *rū<sup>a</sup>hh*, with Pattahh furtive, 69.

(15) מֶרָא־חֶזֶק *merā-hhē-phēth*; מ with Pattahh long, 33 and 90. 11.—חֶזֶק *hhē*, with Seghol pure and short, 34, also accented, 100. *a*.

(16) עַל־פָּנָי *āl penē*, see No. 12. חָמ־מָא־יַם *hām-mā-yīm*, the letter signified by Daghes forte in Mem attaches to the first syllable, *hām*, 90. 4.—מָא *mā*, 90. 3.—יַם *yīm*, with short *i*, 328.

(17) VERSE 3. *Vāy-yō-mēr* *lō-hīm yehī, sōr* (with *s* moveable, 56. 1, although we do not sound it); *vā-yehī sōr*, (in *vā* the Pattahh has a Daghes implied in it, and is to be regarded as long, 59).

(18) VERSE 4. *vāy-yār* (with *s* otiant at the end, 57. *a*) *lō-hīm ēth hā-sōr kī-tōbh, vāy-yābh-dēl* *lō-hīm bēn hā-sōr ū-bhēn* (*ū* 90. 1, Note) *hā-hhō-shēkh* (□, 33 and 58; see also in No. 11).

(19) VERSE 5. *Vāy-yīq-rā* *lōhīm lā-sōr yōm, vā-lā-hhō-shēkh* (לָא, 33) *qā-rā lāy-lā* (לָא *lāy*, 66. *a*. under e. g.) *vā-yehī* (*vā* in No. 17) *rebbh vā-yehī bhōqēr yōm sē-hhādh* (סֵה 33 and 58).

## ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.\* They are divided into two great classes; viz. (*a*) Such as separate words, or parts of sentences, from each other; which are called **DISJUNCTIVES**. (*b*) Such as serve to show that words are to be closely connected, either in the reading or in the sense; which are called **CONJUNCTIVES**.

§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have

\* Usually called *tonic* accents, in order to distinguish them from Methegh which is called the *euphonic* accent.

(\*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically *אמת* (*truth*), these being the three initials of the Hebrew names of these books.

*Note.* The reader will observe, that the parallel blank line within the parentheses which stands next after the numbers, is intended to represent the line of Hebrew letters; and consequently the position of the accents in relation to the letters over or under which they stand, is thus marked.

# I. DISJUNCTIVES.

## (1) *Pause accents or Disjunctives of the first class.*

1. (:—) *Silluq*, סִלּוּק, i. e. stop, pause. In connection with the two large points that always follow it, it is named סִלּוּק פְּסוּף פְּסוּף, *pause at the end of a verse*. Elsewhere this same mark stands for *Metheg*; § 85. *Note.*

2. (—) *Athnahh*, אֲתַנַּח, i. e. respiration.

- \* 3. (—) *Merka Mahpakh*, מֶרְקָא מַחְפָּקָא, a composite accent, see Nos. 23. 25.

## (2.) *Occasional Pause accents, or Disjunctives of the second class.*

- † 4. (—) *Tiphkha*, תִּפְחָא (posterius), i. e. palm of the hand, so called from the shape. It is also named תִּפְחָא *retardation*, and (when next before *Silluq* and *Athnahh*) תִּפְחָא *strong*. In poetry, it is merely a *Conjunctive*; see No. 30.

- \* 5. (—) *Tiphkha* (anterius); præpositive, § 95. a.

- † 6. (—) *Zaqeph Qaton*, זָקֵף קָטָן, elevator minor.

- † 7. (—) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.

- † 8. (—) *Segholta*, סִגְוֵלְתָא, i. e. cluster of grapes; postpositive, § 95. a.

## (3.) *Lesser Disjunctives, or Disjunctives of the third class.*

- † 9. (—) *Tebhir*, תִּבְחִיר, i. e. interruption.

10. (—) *Rebhi<sup>a</sup>*, רִבְיִיעַ, i. e. resting or lying over.

- \* 11. (—) *Rebhi<sup>a</sup> Geresh*, a composite accent, with the *Geresh* præpositive, comp. Nos. 10, 15; also § 95. a.

- † 12. (—) *Pashta*, פִּשְׁטָא, i. e. expansion (of the voice); postpositive, § 95. a.

13. (—) *Zarqa*, זֶרְקָא, i. e. dispersion; postpositive. In poetry (when not postpositive) it is a mere *Conjunctive*; see No. 31, also § 95. a.



- †14. (—) *Yethibh*, יְתִיב, i. e. sitting; præpositive. It is also called שֹׁפָר מוֹקֶדֶם *tuba anterior*, and שֹׁפָר מִשְׁפָּל *tuba inferior*; see § 95. *a*.
- \*15. (—) *Geresh*, גֶּרֶשׁ, i. e. expulsion. Also called שֹׁרֵט *shield*, (Arabic, قُرْس *clypeus*), and אִזְלָא *retention* (أَنْزَلَ *cohibuit*).
- †16. (—) *Garshäyim*, גֶּרֶשׁ־שָׁיִם, i. e. double Geresh. Also called מְרַסִּין, מְרַסִּים, dual and plural of שֹׁרֵט *shield*.
- †17. (—°) *Telisha Gedhola*, תְּלִישָׁה גְּדוּלָּה, i. e. evulsio major; also מְרַסָּא; præpositive, § 95. *a*.
- †18. (°—) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
19. (—) *Pazer*, פָּזֵר, i. e. disperser. Also גְּדוּל.
20. ( | ) *Pesiq*, פְּסִיק, i. e. cessation, written in the line between words, and placed (as here) perpendicularly. Also called פְּסִיקָא, *separation*. Always preceded by a Con-junctive on the word after which it is placed.

## II. CONJUNCTIVES.

21. (—) *Munakh*, מוֹנַח, i. e. joined. Also שֹׁפָר יָשָׁר *tuba recta*, and שֹׁפָר חֹלֵף *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by Athnakh, Zarga, or Zaqeph Qaton, it is called עֲלִיָּי, *Illüy*, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מְכַרְבֵּל *mekharbel*, *sieve*, i. e. agitation (of the voice).
22. (—) *Qadhma*, קֹדְמָא, i. e. before.
23. (—) *Merka*, מְרַבָּא (apoc. form of מַעְרָבָא), i. e. prolonging; also מַעְרִינָא, מַעְרִינָא id.
- †24. (—) *Merka Khephula*, מְרַבָּא כְּפוּלָּה, i. e. Merka doubled. Also חֲוִטְרִין, חֲוִטְרִין, *two rods*.
25. (—) *Mahpakh*, מַחְפָּף, i. e. inversion. Also שֹׁפָר מְחֻפָּף *crooked trumpet*, שֹׁפָר חֲפִיף *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
26. (—) *Shalsheth*, שְׁלִשְׁלָת, i. e. chain.
- †27. (—) *Darga*, דִּרְגָּא, i. e. steps, gradation.



- †28. (°—) *Telisha Qetanna*, תְּלִישָׁא קֶטְאַנָּה, i. e. *evulsio minor*. Also תְּלִישָׁא (eradicator?) postpositive, § 95. a.
29. (v—) *Yerahh*, יֶרַח (properly יָרַח), i. e. *moon*. Also יָרַח בְּיָוֶמָיו, the moon a day old; עֲגֻלָּה, round; גְּזָלָה, wheel.
- \*30. (—) *Tiphkha* (posterius), in poetry a *Conjunctive*; compare No. 4.
- \*31. (—) *Zarqa*, in poetry a *Conjunctive*, when it is *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. (1) *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(a) *Eight of them are always confined to the same position, let the tone be where it may*; e. g. *Segholta*, *Pashta*, *Zarqa* (No. 13), and *Telisha Qetanna*, must always be put over the *last* letter of a word, and are therefore called *POSTPOSITIVE*; while *Tiphkha anterius*, *Yethibh*, *Telisha Gedhola*, and *Geresh* in the composite accent *Rebhi<sup>a</sup> Geresh* (No. 11), belong only to the *first* letter of a word, and are therefore called *PRÆPOSITIVE*; see the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.

The student then can never depend on the accents as universal and safe guides, in respect to the *tone* of words. He must therefore resort to the *general principles* which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. רָחֵם, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable, i. e. if it belong to those accents which always mark the tone; e. g. וְיִרְמְיָהוּ, where יִרְמְיָהוּ is acuted. Here is one *Conjunctive* and one *Disjunctive* upon the word; but sometimes there are two *Disjunctives*, as וְיִרְמְיָהוּ, Lev. x. 4; and sometimes even two on the same monosyllable, as וְיִרְמְיָהוּ, Gen. v. 29. Very often, two *Conjunctives* are put upon one and the same word, as וְיִרְמְיָהוּ, Ps. xcvi. 1.

*Remark.* All this shows an utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double accentuation*, and of *præpositive*

and *postpositive* accents that do not coincide with the tone-syllable, prove that the marking of it by the accents in general, is merely a *secondary* and not a *primary* object of these signs. If we say it is a primary one, how are we to explain it, that one and the same syllable has *two* tones at the same time? For so we must conclude from this principle, and from the occurrence of such examples as  $\overset{\circ}{\text{פִּי}}$ . But if the *cantillation* is marked by the accents (§ 97), then two accents may both be expressed by variations of the voice, when on the same syllable; but how are they to be accounted for on any other ground?

## § 96. (2) Accents mark in part the *interpunction*.

This is the use most commonly assigned to them as the principal one. In many cases, in fact, the accents accord well with the divisions of sense. In the poetical books, the pause-accents are useful in marking the end of  $\sigma\tau\acute{\iota}\chi\alpha\iota$ ; and they generally do this with accuracy. But in all parts of the Bible there is a multitude of cases, where the accents make pauses in utter disagreement with the sense. So obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it.

E. g. in Gen. i. 1, we have  $\text{וַיְהִי כֵן$ , i. e. a pause-accent (Athnahh) of the largest kind, like our colon, placed between a verb with its subject, and the Acc. case which the verb governs; and so, in many hundreds of instances. This serves to show, that the use of the accents by way of *interpunction* is only secondary.

[*Note.* The *pause-accents* are supposed to mark the greater divisions of the sense, (like our colon and semicolon); the *Disjunctives* of the second class, subdivide these; and those of the third class make a division of these parts into minuter portions still, (like our comma, and as it were like a-half comma); so that a verse is broken up into very small portions, of one, two, or three words each, rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place when admitted by the nature and length of a verse, and its respective Conjunctives (showing what words are to be joined together) being regularly attached to it, i. e. preceding it. The manner and order of this *consecution* belongs properly to a treatise of the accents. The student who wishes to become acquainted with it, may find it represented at great length in Boston's *Tractatus Stigmologicus*, Wasmuth's *Instit. Accentuum*, Abicht's *de Accentibus*; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system, on which much time and pains were bestowed.]

## § 97. (3) Accents also mark the *cantillation*.

The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran too has marks for such a purpose. This appears to me plainly to have been the *original* design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words and by the *sense* of a passage, so the accentuation very often (and more usually) accords with these objects; but still, in a multitude of cases it has no direct reference to them, but merely to reading or cantillation.

For an exhibition in musical notes of the *recitativo* power of the accents, see Jablonskii, *Præf.* ad *Bib. Heb.* § 24, and Bartolocci's *Bibliotheca Rabbin.* iv. p. 341.

§ 98. The *proper* place of an accent (neither præpositive nor post-positive), is over or under *the left side* of the letter which begins a syllable. The imperfection of types, however, sometimes prevents the *printed* books from following this rule.

*Remark.* The student should *gradually* make himself acquainted with the accents, so as to distinguish and to name them. The Conjunctives often shew what words should be *connected* in sense; the Disjunctives, which should be *separated*. They serve, therefore, as an index of the construction which the Accentuators put upon the Hebrew text. In a very great number of cases, the pause-accents (and sometimes all the others) affect the form of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents. Let him therefore attend, in a moderate degree at first, but still without intermission, to this subject until he is master of the whole.

### TONE-SYLLABLE.

§ 99. The general rule is, that *the tone is on the last syllable*.\*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

Note. Technically an oxytone, i. e. a word with the tone on the ultimate, is called מִלְרָע *Milrāʿ* (*from below*); a word with the tone on the *penult*, is called מִלְעֵל *Milʿēl* (*from above*).

#### Exceptions.

Several classes of words have the tone on the *PENULT*, viz.

§ 100. (a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally Seghol, Pattahh, or short Hhireq, § 34. In a few cases, Shureq appears to be *furtive*, and consequently employed as a short vowel; e. g. in מִתְּחִילָה and מִתְּחִילָהּ, which stands for מִתְּחִילָהּ and מִתְּחִילָהּ. In proper names ending with יָהּ, the *penult* syllable is accented, as מִיכָיִהּ *Micaiah*; so also in מִיכָיִהּ, where the ה is quasi furtive, § 120. b.]

(b) All duals are penacuted; and plurals of the same form with duals.

\* Words with the tone on the *ultimate*, are not marked in this grammar with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*. From this remark, however, the Hebrew that is exhibited in the *syntax* is to be excepted, where the *penult* tone syllables are not marked, except for special purposes.

E. g. dual, רָגַלִּים; plurals like the dual, מַלְאִים, שְׂמַלְאִים; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs לָה, which take a furtive vowel; as יִגַּל, יִגְלֵ, § 283. 3. γ. § 288.

(d) All the forms of regular verbs, which receive formative syllabic suffixes *beginning* with a consonant; excepting those which have תִּם and תִּן, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are *penacuted*, in case of accession at the end, which have Yodh characteristic between the two last radicals. The other persons follow the rule in d.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs עֵע, the tone rests on the *penult* in all the persons which have formative suffixes *beginning* with a vowel, i. e. wherever תִּי, י, is added to the root. See Par. XII.

But sometimes the tone is *Milra*; as רָבִי, Imper. רָבִי. Such exceptions are limited chiefly to Kal.

Note. In all the persons of these verbs which have formative syllabic suffixes *beginning* with a consonant, (excepting the suffixes תִּם and תִּן), the tone rests on the epenthetic ו or י (§ 259) which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as יִלְוִי, etc., where the tone is on the *ultimate*.

N. B. Poel, Poal, and Hithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs עֵע, the tone rests on the *penult*, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. תִּי, י, י.

In a few cases, the tone here is on the last syllable; as שְׂבִי, Imper. שְׂבִי. This is very rare, except in Kal. Comp. above under f; see Par. XIII.

Note. As in the case of verbs עֵע above (f, Note), so here all the persons of those verbs which have an epenthetic ו or י (§ 268. c) before formative suffixes *beginning* with a consonant, (excepting the suf-







(k) Nun *epenthetic* always makes the tone *penult*; e. g. קָחָנָה, יִסְרָנִי. Nun *paragogic* always brings it to the final syllable; as תְּמוֹתָיו, but with Nun, תְּמוֹתָיוֹן.

(l) Pause-accents frequently, (sometimes other accents,) occasion the tone to stand upon the *penult*, when its regular place would be on the ultimate; and *vice versa*.

E. g. נִיגָמָה, נִיגָמָה; נִיגָמָה, נִיגָמָה. This properly belongs to the next head; but it is well here to advertise the student, that there is a class of *penacuted* words, which are made so as it were *accidentally*, their proper accent being on the ultimate.]

### *Shifting of the tone-syllable.*

[§ 101. The rules in § 99. § 100, constitute the *regular* and *usual* principles of accentuation. But the tone-syllable is often shifted from its natural place; e. g.

(a) *Vav* prefixed to the Præter of verbs, commonly makes the word *Milra*.

E. g. וְשָׁבַרְתִּי, וְשָׁבַרְתָּ, וְשָׁבַרְתָּ; Hiph. וְהִקְבִּידָה, וְהִקְבִּידָה. So too in verbs עָלַע and עָלָה, § 100. *f*, *g*, and also in *h*.

EXCEPTIONS. (1) *Always*, the first pers. plur. of verbs; as וְאֶמְרָנִי. (2) *Generally*, verbs whose third radical is a Quiescent; as וְיִרְאֶתָּה, וְיִרְאֶתָּה. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וְשָׁלַחְתִּי יָדָי.

*Note.* Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(b) *Vav conversive* prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. וְיִאֲמָר, וְיִאֲמָר. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

Note 1. Apocopated verbs with a *furtive* final vowel, are all accented on the *penult* in the Future. See § 182. 2. *γ*. § 238.

Note 2. Futures with *Vav conversive* remain *Milra*, (a) In the first pers. sing.; as וְיִאֲמָר. (b) In verbs לָא; as וְיִירָא. (c) With a pause accent on the final syllable.

(c) The particle **אל** (*not*) before the Future, usually (not always) makes it *Milel*.

E. g. **אל-הַתְּכַחֵם** *do not reprove*, **אל-תוֹסֵף** *you must not add*, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs **לִהְיוֹת** preceded by **אל**, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. **הוֹדִים בּוֹ**, regularly accented **הוֹדִים**; **הוֹדִים אִרְיָה**, standing alone, **הוֹדִים**. But as the penult syllable is often *not adapted* to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is *often* neglected.

(e) The Imp. and Fut. apocopated, with an optative or hortative sense, *commonly* (not always) throw back the accent.

E. g. **הִשְׁמֹר** *keep thyself*, for **הִשְׁמֹר**; **יֵרָא** *let him see*, for **יֵרָא**; **יִהְיֶה** for **יִהְיֶה**. The Future always does this, when it has a *furtive* vowel.

N. B. Pause accents frequently occasion the tone to be shifted both forwards and backwards; see above, § 100. *l.*]

## CRITICAL MARKS, AND MASORETIC NOTES.

[§. 102. In the common editions of the Bible with Masoretic notes, etc., a small circle over any word, e. g. **וְהָיָה**, shows that the margin is to be consulted, either for a different reading (as Gen. viii. 17, **וְהָיָה** in the case above), or for *literæ majores* or *minores*, *Pisqa*, *puncta extraordinaria*, etc. The mark (\*) over words in Van der Hooght, etc., refers to a marginal note.]

[§ 103. *Qerî* and *Kethîbh*. There are a considerable number of marginal readings (about 1000) in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called **קֵרִי** *Qerî*, which means *read*; i. e. this

word is to be read instead of the word in the text to which it relates, and which is called *כְּתִיב* *Kethibh*, i. e. *written* or *text*. The vowel-points under the Kethibh belong to the Qeri, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as in Judg. xx. 13. This is called *קֶרִי* *Qeri*, *read but not written*. If a word is superfluous in the text, it is left unpointed; as in Ezek. xlvi. 16. This is called *כְּתִיב וְלֹא קֶרִי*, *written but not read*.]

§ 104. *Literæ majores et minores* distinguish themselves, § 10. *Pisqā* (פִּסְקָא) means *separation*, i. e. a space left in the text in the middle of a verse; as in Gen. xxxv. 22.

*Puncta extraordinaria* are marked thus, וַיִּשְׁקְחוּ. See Gen. xviii. 9; xxxiii. 44, where are examples of points over the letters which are *extraordinaria*.

The Rabbins regard these as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bibles, see the preface to Van der Hooght's Hebrew Bible, §§ 23—25. See also the like explanations, at the close of Hahn's edition of the Hebrew Bible.

## PART II.

### CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

#### CHANGES OF CONSONANTS.

[§ 105. It is a principle occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. בָּ, בֶּ, בִּי, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.]

§ 106. The changes which affect the consonants, may be ranked under (a) *Assimilation*. (b) *Casting away*. (c) *Addition*. (d) *Transposition*.

§ 107. (a) *Assimilation*. Several consonants are occasionally assimilated; viz.

[(1) *In the first syllable of words*; viz. (a) *Nun* most frequently of all; e. g. מִנְיָהּ for מִנְיָהּ from this, יָנֵשׁ for יָנֵשׁ. This is very common in verbs פָּ (§ 252), but not universal. (b) *Lamedh* rarely; probably in the article הַל in all cases (§ 163), as הַשְׁמִי for הַשְׁמִי, etc. Also in the verb לָקַח; as Fut. יִלְקַח for יִלְקַח. (c) *Resh* very seldom; in הַשְׁמִי, as הַשְׁמִי instead of הַשְׁמִי, who will be; פָּרַס for פָּרַס, which is the form of the word in Syriac and Arabic. (d) *Tav*; as in the præformative הִתְ (in Hithpael), where it often assimilates itself to the first radical of the verb, e. g. הִתְבַּר for הִתְבַּר, etc.; see § 187. b. 2. 3. (e) *Mem*; but only in a few foreign words, as לָפִיד for לָפִיד, in Greek λαμπάδες. (f) *Yodh*; in some verbs פָּ, § 251.

(2) *In the last syllables of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesh forte in the letter with respect to which such assimilation takes place. But assimilation occasionally happens at the *end* of words, where a Daghesh forte cannot be written, § 72. This takes place in cases where a *furtive* vowel would stand in the final syllable of a word, provided its full form were given to it; e. g. הִתְ for הִתְ, הִתְ for הִתְ, הִתְ for הִתְ, etc.

So also לַת for לֶתֶת, אַחַת for אֶחָדֶת, מְשַׁחַת for מְשַׁחֶתֶת, מְשַׁרַת for מְשַׁרֶתֶת.

**Note.** A long vowel in such cases of assimilation and contraction (as הֵת for הֶתֶת), is rather unusual. The other examples here exhibit only Pattahh, as the vowel appropriate to the contracted form.

**Remark.** All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek, συλλαμβάνω instead of συλλαμβάνω; and so at the end of words, δδούς for δδόντ (Gen. δδόντος), Κλημής for Κλημήντ (Gen. Κλημήντος). In Latin, *illustris* for *inlustris*, etc.]

§ 108. (b) *Consonants cast away or dropped.* Instances of this nature occur; viz.

[(a) *At the beginning of words*, by *APHÆRESIS*, when a Sheva would be under the first letter. E. g. (1) *Aleph*; as לֶחֶנִי for לֶחֶנִי, and so not unfrequently. (2) *Yodh*; as לֶד for יֶלֶד, בּוֹל for יְבוֹל. (3) *Mem*; as לֶקַח for מֶלֶקַח. (4) *Nun*; as נֶתַן for יֶתַן. It is doubtful whether any letter which has a proper vowel, suffers *aphæresis*. It seems to be limited to cases where Sheva is used under a letter.

(b) *In the middle of words*, by *SYNCOPE*. This happens, when a Sheva immediately precedes the letter dropped. In cases of syncope, the vowel of the letter syncopated takes the place of this Sheva; e. g. מֶלֶךְ for מֶלֶךְ, כֶּרֶם for כֶּרֶם; יֶלֶד for יֶלֶד, לֶחֶם for לֶחֶם; עֵי for עֵי, בֵּי for בֵּי; גֵּלִי for גֵּל, בָּעֵל for בָּעֵל, etc. Syncope of א is pretty frequent; of ח, very common; of ו and י, more seldom, except in verbs לֵה; of ע very rare; see § 118, seq.

(c) *At the end of words*, by *APOCOPE*. (1) *Mem* and *Nun* at the end of all plural nouns, etc., in the construct state; see § 332. (2) Perhaps *Nun* at the end of some proper names; as מֶגֶדוֹן for מֶגֶדוֹן. (3) ח final is usually dropped when words receive suffixes, etc.

**Note.** The omission or dropping of the *Quiescents* as such, which often happens, is treated of in §§ 63—65.]

§ 109. (c) *Consonants added.* This sometimes happens,

[(a) *At the beginning of words*, by *PROSTHESIS*; e. g. הַמֶּלֶךְ and הַמֶּלֶךְ; (so Greek χθές, ἐχθές). (b) *In the middle of words*, by *EPENTHESIS*; e. g. הַמֶּלֶךְ for הַמֶּלֶךְ. (c) *At the end of words*, by *PARAGOGE*; as יֶהוּדִין, יֶהוּדִין. Also חֶ and חֶ are frequently added by paragoge; so יֶ and יֶ sometimes, to participles and nouns. See § 125. b. c. d.]

§ 110. (d) *The grammatical transposition of letters is*



limited principally to the conjugation Hithpael, when it begins with a sibilant letter; § 187. *b*.

[In lexicography there are a considerable number of transpositions; e. g. *לְשׁוֹב* and *שׁוֹבֵל*, a *lamb*; *שְׂמֻלָּה* and *שְׂמֻלָּה*, a *garment*; *עֲלִיָּה* and *עֲלִיָּה*, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

Note. The exchange of a letter for one of the corresponding class which may fill its place, is not an unfrequent thing in lexicography; as *עָלָה*, *עָלָה*, and *עָלָה*, to *exult*; *סָגַר* and *סָגַר*, to *shut up*. But these changes belong not to grammar. In Hithpael only is the transposition in question a *grammatical* one; § 187. *b*.]

## PECULIARITIES OF THE GUTTURALS AND RESH.

§ 111. The Gutturals are never doubled in pronunciation; and Resh in this respect is usually like them. Hence *Daghesh forte* (which is a sign of reduplication) is not admissible in the Gutturals, nor usually in Resh.

A few cases only occur of *Daghesh forte* in Resh; as *רְשָׁרֵשׁ*, *רְשָׁרֵשׁ*, etc.

§ 112. As a compensation for *Daghesh forte* excluded from the Gutturals and Resh, the preceding vowel is lengthened; § 58. and comp. § 59.

E. g. *רְשָׁרֵשׁ* instead of *רְשָׁרֵשׁ*, *רְשָׁרֵשׁ* instead of *רְשָׁרֵשׁ*, *רְשָׁרֵשׁ* instead of *רְשָׁרֵשׁ*, etc. But *ה* and *ו* commonly take impure Pattahh before them (§ 33); as *רְשָׁרֵשׁ* instead of *רְשָׁרֵשׁ*; *רְשָׁרֵשׁ* instead of *רְשָׁרֵשׁ*.

[Note. In a great number of cases, Pattahh impure and long is employed as a *compensative* vowel; almost always before *ה* and *ו*, when the *A* sound is required. In other cases, impure Hhireq (§ 33) is sometimes adopted instead of Tseri; e. g. *רְשָׁרֵשׁ* (not *רְשָׁרֵשׁ*) instead of *רְשָׁרֵשׁ* *bīc-ēer*; so *רְשָׁרֵשׁ* (not *רְשָׁרֵשׁ*) for *רְשָׁרֵשׁ*; also Qibbuts long and impure instead of Hholem, as *רְשָׁרֵשׁ* (not *רְשָׁרֵשׁ*) instead of *רְשָׁרֵשׁ*. It follows that the student must not always expect a vowel long in *appearance* before the Gutturals; for impure long Pattahh and Hhireq are frequently used instead of Qamets and Tseri; § 33. The use of impure Qibbuts (except as being vicarious for Shureq) is unfrequent.]

§ 113. The Gutturals usually take the *A* sound before them; most frequently in a *final* syllable, but not unfrequently in a *penult* one.

E. g. שָׁמַע (Imp.) instead of שָׁמַע, זָרַע instead of זָרַע. In a *penult* syllable; נָעַר instead of נָעַר, יִחַמֹּד instead of יִחַמֹּד.

[Note 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. שָׁמַע, instead of שָׁמַע; Piel שָׁמַע, instead of שָׁמַע, etc.

Note 2. In case the *final* syllable with a Guttural has a long vowel, which is *immutable*, *Pattahh* furtive is put under the Guttural, as הָשְׁמִיעַ, גָּבִיָּה, etc. See § 69.

Note 3. Resh never takes a *Pattahh* furtive; and in this respect is not like the Gutturals.]

§ 114. Instead of simple Sheva vocal, the Gutturals usually take a composite Sheva; comp. § 49.

E. g. הָלֵךְ, הָכֵן, הָלֵךְ. But Sheva *simple* stands under the Gutturals, at the *end* of a mixed syllable and after a short vowel, i. e. whenever a *silent* Sheva is required; as הָרַעַתִּי, אֶחָבֵל; comp. § 50.

## PECULIARITIES OF QUIESCENTS.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ו ה י (Ehevi), §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds in which they quiesce. But a more particular notice of the various phases and powers of these letters is demanded; and such an one is proper here.

### *Principles which regulate Quiescence.*

§ 115. The letters א ו י (Evi) quiesce, when a *homogeneous* vowel precedes them (§ 53), and according to the analogy of other consonants they would stand at the *end* of a mixed syllable, and take a simple Sheva silent either expressed or implied; § 56. 2.

E. g. אָזַח instead of אָזַח = אָזַח, בִּיהוּדָה instead of בִּיהוּדָה, יִיטֵב instead of יִיטֵב, הוֹשֵׁב instead of הוֹשֵׁב.

Note. If the preceding vowel be naturally *heterogeneous*, yet in many cases this does not exclude *quiescence*, because a peculiar expedient is often adopted in order to effect it; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, subject however to many exceptions. But *quiescence* is not limited to this case only; for,

§ 116. *Quiescence sometimes happens, when the Evi*

would (by analogy) have a *vowel*; specially when they would take a *furtive* one; comp. § 119. *c.* 3. § 120. *c.*

E. g. קוֹם instead of קָוּם, קוֹים instead of קְוִיִּים; נִמְצָאת; קוֹשׁ instead of קָוֶשׂ, רָאשׁ instead of רֵאשׁ, גְּלוּת instead of גְּלוּתַת, נְשֻׁבִית instead of נְשֻׁבוֹת, שְׁכָרָה instead of שְׁכָרוֹת; and so often, when the vowel preceding the *furtive* one is homogeneous. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of quiescence; but quiescence is often effected in cases when such preceding vowel would be naturally *heterogeneous*. This happens in two different ways:

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for *הַנְּשִׁיב* (which would be the regular analogous form), is substituted *הַנְּשִׁיב*, i. e. the heterogeneous short Hhireq in the syllable *הַנְּ*, conforms to, or becomes homogeneous with, the Vav in *הַנְּ*. So *עוֹלֶה* for *עוֹלֶה*, *גְּלִית* for *גְּלִית*, etc.

(2) The Quiescent may conform to the vowel, so as to become homogeneous with it.

E. g. קָנַם for קָנַם, בָּלַה for בָּלַי, שָׁלַה for שָׁלֹו, etc.

Practice only can teach the student what cases come within these rules.

*Special usage in regard to* א, ה, ו, י.

§ 118. The letters א, ו, י, and likewise ה, having a vowel of their own, and being preceded by a consonant with Sheva, *oftentimes* remit their vowel to the place of the preceding Sheva, and become either *otiant* or *quiescent*.

E. g. פֶּאֶרְהָ for פֶּאֶר, רֶאֱשׁוֹן for רֶאֱשׁוֹן, רֶאֱשִׁים for רֶאֱשִׁים; בְּנוֹ for בֵּן, עֵי for עַי, קוֹם for קוּם, בְּנוֹ (bevo) for בָּנוּ; מְיֻכָּה for מְיֻכָּה, מְיֻכָּה for מְיֻכָּה, מְיֻכָּה for מְיֻכָּה (with Yodh omitted) for מְיֻכָּה, etc. So in respect to ה; e. g. לְהַמְלִיךָ for לְהַמְלִיךָ, לְהַמְלִיךָ for לְהַמְלִיךָ, etc.; see Note 3 below.

[Note 1. This has been usually named *Syriasm*; but improperly, since it appears so very often in Hebrew (taking all the cases together)

as to show that it is a property of the dialect, and not the result of error in *Syriazing* transcribers. Usage only can determine the cases in which it is admitted.

Note 2. Such instances have also been represented by all the grammarians as mere *quiescence*, in respect to א. That they are not so, however, but cases of *otium*, seems to be plain from the following examples; viz. לְקַרְאֵת (instead of לְקַרְאֵת), which with a sing. suffix makes לְקַרְאֵתִי, with a plural one לְקַרְאֵתְכֶם; so מְלֻאכָה (instead of מְלֻאכָה), construct state מְלֻאכָת, with suffix מְלֻאכָתִי; showing that the Pattahh is not affected by the א in such cases, but still remains short (as it plainly is) in the syllables לֻאכָ, קֻאכָ. Aleph then appears to have no effect on the *mutability* or *quantity* of the vowel which precedes it, in such cases; and consequently it is *otiant*. Instances of Vav, Yodh, and He, do not occur in the same way as those above of Aleph; but such cases as פִּי for פְּי, יִי for יְי, יְגִלִּי for יְגִלִּי, תְּגִלִּי for תְּגִלִּי, לְמִלָּה for לְמִלָּה, etc., show that Vav, Yodh, and He, do become *quiescent* or *otiant*, and in the like way with א. Yodh and Vav are usually retained in such words as אִימָה (for אִימָה), בּוֹא (for בּוֹא); and in these cases they *appear* to be *quiescent*. The principle is extensive in regard to Vav and Yodh in the so-called verbs לָה, which are properly לִי and לִי; and it will account for a great part of the abridged forms of these verbs; see § 281.

Note 3. א, ו, י, ה, being *quiescent* or *otiant*, are frequently omitted in writing; e. g. מְלֻאכָה for מְלֻאכָה, יְגִלִּי for יְגִלִּי; בּוֹא for בּוֹא, שְׁלֹוִי for שְׁלֹוִי; פִּי for פְּי, יְגִלִּי for יְגִלִּי, לְמִלָּה for לְמִלָּה, etc.; see § 57. § 63. Vav and Yodh are *usually* dropped when *otiant*, and He *always* when it is in the middle of a word.]

### *Peculiarities of Aleph.*

[§ 119. These are so many, that they need a separate statement.

(a) *Aleph* is sometimes, (1) A Guttural; as in יִאֲכָה. (2) A Quiescent; as in יִאֲמָה. (3) It is sometimes treated as a common moveable consonant; as in פְּלָא, plur. פְּלָאִים, בָּאֲשָׁה bā-shā. Usage only can determine all the respective cases of these different powers.

(b) *Aleph* at the end of a word has no guttural power (comp. § 69, Note), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in מְצָא; otiant, as in יְגִלִּי, see § 57. b. a; or it retains a common consonant power, as in Segholates, e. g. פְּלָא, plur. פְּלָאִים; סָבָא, with suffix סָבָאִי sōbh-nām.



(c) *Aleph in the middle of a word.* (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases it drops such Sheva, and quiesces in the preceding vowel and lengthens it; e. g. לֹא־מֵר instead of לֹא־מֵר, לֹא־לֵהִים instead of לֹא־לֵהִים, נֶאֱמַר instead of נֶאֱמַר, נֶאֱמַר for נֶאֱמַר, etc.; comp. § 152. c. 2. These may be called *cases of contraction*. In לֵיחָהּ the points are not appropriate; for the Jews read לֵאֲדָנִי = לֵאֲדָנִי, as the Pattahh seems to be long. The word, however, is *sui generis* in respect to form. (2) But where other Gutturals take a Sheva silent (§ 114. Note), Aleph usually becomes *quiescent*, e. g. מִצְּחָתִי; but with another Guttural, as שְׁמִחָתִי. (3) Aleph *penult*, in words that would regularly be Segholates and where א would have a *furtive* vowel, more usually (not always) rejects such *furtive* vowel, and quiesces in the *preceding* vowel (if homogeneous) and lengthens it if it is short; e. g. רִאשׁ for רִאשׁ, נִמְצָאת, רִאשׁ for רִאשׁ; § 116. (4) Aleph sometimes remits its vowel to the preceding letter with Sheva, and becomes *otiant*; § 118.

(d) *Aleph at the beginning of a word.* (1) If it have a proper vowel, it is regular. (2) If it should regularly have a composite Sheva, in some few cases (after the manner of the Syriac) it employs a long vowel instead of it; e. g. אֶמֶן instead of אֶמֶן, אֶסְעָרם for אֶסְעָרם, אֶחָדִי for אֶחָדִי. The student should remember, that this happens only at the *beginning* of words.]

#### *Peculiarities of Vav and Yodh.*

[§ 120. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva and are preceded by *homogeneous* vowels, uniformly *quiesce*; § 115. (b) They *quiesce* at the end of words, also, when analogically they would be preceded by a *silent* Sheva or by a *furtive* vowel; e. g. פָּרִי instead of פָּרִי or פָּרִי, יָחִי for יָחִי or יָחִי, בָּרוּךְ instead of בָּרוּךְ, וְשִׁמְחָתִי for וְשִׁמְחָתִי with Pattahh *furtive*. To this principle there are a few exceptions in respect to *Vav*; e. g. קָוֶו.

Note. With א the case is different; e. g. אֶחָדִי (instead of אֶחָדִי) with א *otiant*; on the other hand, אֶלֶל with א moveable like other consonants.

(c) *Vav and Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. גְּלוּת instead of גְּלוּת *ge-lō-vēth*, רְעוּת instead of רְעוּת *re-ō-vēth*, שְׂבִית instead of שְׂבִית; comp. § 119. c. 3.]



*Peculiarities of He.*

[§ 121. (a) *At the beginning and in the middle of words*, when retained, it is always a moveable consonant. Apparent exceptions are some compound proper names (as פְּדָה צִיר with quiescent ה), which depend only on the transcriber. (b) *At the end of words*, it is nearly always quiescent; as גָּלָה *gā-lā*, § 54. When moveable it is marked with *Mappiq*; as גָּבַהּ *gā-bhāh*, § 84. (c) Like ה, it is capable of having a *furtive* homogeneous vowel before it without quiescence, e. g. בִּכְהָ, בִּלְכָה, בִּפְסָה, etc.; for it must in such cases be considered as moveable; comp. ה in § 119. b, in בִּלְהָ, etc. (d) *He ה is frequently made otiant*, at the end of a word, by a Dagghesh forte euphonic; e. g. מַה־נָּה = מְנָה, מַה־טוֹב *māt-tōbh*, עֹשֶׂה פְּרִי *ō-sēp-perī*. But this belongs merely to *modes of reading*, and not to the grammatical forms of the language.]

*Commuation, Apocope, and Paragoge of Quiescents.*

§ 122. COMMUTATION. This naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

|    |            |    |    |           |     |           |
|----|------------|----|----|-----------|-----|-----------|
| הַ | is put for | הֶ | as | הַרְהֶה   | for | הַרְהֶה   |
| הֶ | . . .      | הֶ | .. | מְקַנֶּה  | ..  | מְקַנֶּה  |
| הֶ | . . .      | הֶ | .. | יִשְׁנֶה  | ..  | יִשְׁנֶה  |
| הֶ | . . .      | הֶ | .. | פֶּה      | ..  | פֶּה      |
| הֶ | . . .      | הֶ | .. | מְקַשֶּׁה | ..  | מְקַשֶּׁה |
| הֶ | . . .      | הֶ | .. | פֶּה      | ..  | פֶּה      |
| הֶ | . . .      | הֶ | .. | רֶשֶׁשׁ   | ..  | רֶשֶׁשׁ   |
| הֶ | . . .      | הֶ | .. | עֶשֶׂה    | ..  | עֶשֶׂה    |
| הֶ | . . .      | הֶ | .. | רֶים      | ..  | רֶים      |
| הֶ | . . .      | הֶ | .. | רִישׁוֹן  | ..  | רִישׁוֹן  |

(2) Sometimes in the middle of words; as קָהִים for קָהִים, קָהִים for קָהִים.

§ 124. APOCOPE. Not only are Quiescents frequently *omitted* in writing words (§ 63), but *apocope* in certain cases is even a law of the language.

[(a) In verbs לָה, in the apoc. Fut. and Imper., and when they have suffixes: § 283. 3. γ. § 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. b.]

§ 125. PARAGOGUE. The Quiescents (with a vowel preceding them) often constitute a *paragogic* ending.

[(a) *Aleph* is sometimes *paragogic*, after the syllables הִי, הָ, הֵ; e. g. הָלְכוּ = הָלְכוּא, רָבוּ = רָבוּא, נָקִי = נָקִיא *they go*. This last form with א *paragogic*, is a usual one in Arabic.

(b) Also הָהֵם, הֵן; e. g. אֶתְּלֶה, אֶתְּלֶהָ, יִדְשֶׁן, יִדְשֶׁנָּה, יִדְשֶׁן, יִדְשֶׁנָּה, עֲשֶׂהָ, עֲשֶׂהָ, עֲשֶׂהָ.

(c) More seldom הִי; e. g. pronoun suffix הִי, *parag.* הִיָּה; so the noun הִיָּה, *parag.* הִיָּהָ.

(d) Rarely הִי; as הִיָּה, הִיָּה; but *Yodh* is often inserted between two words united to form a proper name; e. g. מַנְיָה *man*, אֱלֹהִים *God*, united גַּבְרִיאֵל *Gabriel*, i. e. man of God.]

*Note.* Several pronouns are of the same form and sound as some of these *paragogic* letters. In such cases, the connection of the word with the context must determine whether such doubtful forms are pronouns or *paragogic* letters.

## CHANGES OF THE VOWELS.

§ 126. The changes which words in the Hebrew undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

### *Vowels Mutable and Immutable.*

§ 127. GENERAL PRINCIPLE. Pure vowels are mutable; impure ones immutable. See § 23, seq.

[EXCEPTIONS. *Long impure vowels are sometimes exchanged*, (1) For each other; as מְנוּס plur. מְנוּסִים, where הִ is exchanged for הָ. (2) For long pure ones; as Imp. 2nd pers. masc. קָהָם, 2nd pers. plur. fem. קָהָמָה, with Hholem pure; Niph. Fut. 3rd. masc. sing. יִקְהָם with Hholem impure and protracted, 3rd plur. fem. יִקְהָמָה with Hholem pure and mutable; Hiph. Imper. 2nd. pers. plur. masc. הִקְהָלֵהוּ, plur. fem. הִקְהָלֵהָ with Tseri pure. (3) For short pure ones; as גְּדוּל, const. גְּדוּלָה *gedhöl*; הִקְהָמָה, constr. הִקְהָמָה. (4) For Shevas; e. g. גְּלָה, fem. גְּלָהָה. *All long PURE vowels are from their very nature mutable.*

All these changes, excepting No. 1, and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by prac-

tice. Nor can one avoid the conclusion above, by saying that the different persons, genders, etc., require *in themselves* different vowels, as pure, impure, etc.; for these changes are in the *usual* course of declension, conjugation, regimen, etc., which occasion almost all the vowel changes in the language.

Note 1. The *composite* Shevas, in the like way, are frequently exchanged for each other, in the course of declension; e. g. נֶעְלָם masc. part., fem. נֶעְלָמָה; יֹאכָר, with suffix יֹאכָרָנִי. The *A* sound appears to be shorter than the *E* sound.

Note 2. The vowels that are properly and usually *mutable*, are these; viz. Qamets, Tseri, and Hholem, long and pure; Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbuts, short and pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

Gesenius says, that the *quiescent long* vowels are immutable always and in all circumstances, Heb. Gramm. 9th edit. § 16. But surely there are a multitude of exceptions to this rule, as the cases above presented show. He also states, that short vowels before a Daghes forte are immutable; but he must have overlooked such instances as אֶתְּנָה, in pause אֶתְנָה, etc.

### General principles of Vowel-changes.

§ 128. (a) The changes of vowels for each other, are very generally (not always) limited to the respective classes to which they belong; § 19.

Note. A few seeming exceptions appear; e. g. מִר plur. מִרִּים; מוֹרֶג plur. מוֹרְגִים. So Hiph. הִקְטִיל, 2 pers. הִקְטִילָּךְ. Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versâ*. E. g.

| Long pure Vowels. | Corresponding short ones. |
|-------------------|---------------------------|
| Qamets (ָ)        | Pattahh . . . . (ַ)       |
|                   | { Pattahh (sometimes) (ַ) |
| Tseri (ֵ)         | { Seghol . . . . (ֶ)      |
|                   | { Hhireq . . . . (ִ)      |
| Hholem (ֹ)        | { Qibbuts . . . . (ֻ)     |
|                   | { Qamets Hhateph . (ֱ)    |

*Long mutable Vowels exchanged for corresponding short ones.*

[§ 129. (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for

some special cause, has been removed either forward or backward.

(1) *Forwards*; e. g. דָּרֹךְ, יִדְכֶם; שֵׁשׁ, וְשִׁשָּׁם; בָּנִי, בְּנֵי; יִקְטֹל, יִקְטְלוּ. *yīq-tōl-khā*; יִסְבּוּ, יִסְבּוּ; before Maqqeph, as בָּלַעַשׂוֹר, בָּלַעַשׂוֹר; *kōl-šāshēr*, § 89. (2) *Backwards*, i. e. towards the right hand; as וְהָיָה, וְהָיָה; וְהָיָה, וְהָיָה; *vāy-yā-qōm*; בְּקִשְׁתָּם, בְּקִשְׁתָּם. The reason of such changes is, that long vowels cannot stand in mixed syllables unless they are tone-syllables, § 36. Of course, when the tone is removed they must be *shortened*.

[Note 1. A few solitary cases are found of *apparent* exception to this principle; e. g. 1 Sam. xvii. 35, יִקְטְלוּ in the Kethibh. But the first *Yodh* here is merely a *fulcrum*, § 64; the word is read *vā-hāmīt-tīv*, with the first *ī* short.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דָּבָר word, but יְהוָה דָּבָר the word of *Jehovah*; where the original syllable דָּבָר is shortened to דָּבָר; see § 342. b.

(c) Long vowels before a Daghesth forte latent in a final letter (not a Guttural), when a change in them is required, for the most part are exchanged for an *appropriate* short vowel.

E. g. (a) Tseri goes into Hhireq parvum; as מִן (Daghesth forte being implied in the מ), with suffix מִן. (b) Hholem into Qibbuts short; as מִן, מִן, but sometimes into *Qamets Hhateph*, as מִן, מִן. *ōz-zī*.

Note. If the tone remains, the vowel continues long in such cases; e. g. שָׁמַעְתָּ shām-mā, הִמַּעְתָּ hēm-mā.

(d) A pause accent falling on final Tseri, not unfrequently changes it into Pattahh; see § 145.]

*Short Vowels in mixed syllables made long.*

§ 130. (a) This happens, when the form of the word is so changed that they come to stand in a *simple* syllable.

E. g. שָׁרַח, שָׁרַח; הָרָה, הָרָה; קָטַל, קָטַל. So of course before a Quiescent; as מָצָא instead of מָצָא, גָּלָה instead of גָּלָה = גָּלָה.



[(b) When a Daghesh forte is omitted in writing, a short vowel placed before it becomes long, either by nature and form, or by position; see § 112. § 58. § 59. § 33.

E. g. בִּרְהוּ instead of בִּרְהוּ, בִּרְהוּ instead of בִּרְהוּ, בִּרְהוּ instead of בִּרְהוּ, long by nature and form; בִּרְהוּ for בִּרְהוּ, גִּרְהוּ for גִּרְהוּ, etc., long by position; see § 33.

Note 1. Daghesh forte *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes; e. g. יִגְלִי instead of יִגְלִי, אֵם instead of אֵם, יִתְּאוּ for יִתְּאוּ *yith-ävv*; but sometimes the vowel remains short, as יִגְלִי for יִגְלִי, עֵב (not עֵב) for עֵב; and often so in verbs עֵב.

Note 2. In the case *b* above, the syllable with the short vowel becoming a *simple* one by the coalescence of the implied daghesh'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before ה and ח, the vowel Pattahh usually remains in such cases, and becomes of course long; § 33.

(c) The *article* prefixed to a few words, lengthens the short vowel in them.

E. g. אֵם, אֵם; אֵם, אֵם; אֵם, אֵם; אֵם, אֵם; אֵם, אֵם. Usage only can distinguish such cases; and they are not numerous.]

[§ 131. A pause-accent falling on Pattahh or Seghol pure, commonly (not always) lengthens them.

E. g. אֵם, אֵם; אֵם, אֵם. Occasionally other accents do the same; see § 149.]

### *Falling away of the vowels.*

§ 132. Vowels are said *to fall away*, when they are dropped and a Sheva takes their place.

E. g. אֵם, אֵם, where the vowel under the ה in the first word, falls away in the second.

Note. *Apocope* of vowels is dropping them at the end of a word; as אֵם, אֵם, where the Seghol of the first word is dropped.

### *Falling away by change of Tone-syllable.*

§ 133. (a) *When the tone is moved forward ONE syl-*



*table*, i. e. moved toward the left hand, the penult vowel of the ground-form\* falls away, if pure and mutable.

E. g. דָּבָר, דְּבָרִי; עָנָב, עֲנָבִי. If the tone is not shifted, the vowel remains; e. g. יָסַב, יֹסְבִי.

(b) If the tone is moved forward two syllables, both the ultimate and penult vowels, when mutable, fall away.

E. g. דָּבָר, דְּבָרִיכֶם, וְזָלְזָלְתֶּם; where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

*Falling away on account of Regimen.*

[§ 134. Regimen or the construct state (§ 332) often occasions the penult, or both the ultimate and penult vowels to fall away, if they are pure and mutable.

Note 1. (a) Regimen in the *singular* usually causes the *penult* mutable vowel to fall away; as דָּבָר, in reg. דְּבַר יְהוָה, where the first vowel falls away and the last is shortened. The suffix state has the like effect on the *penult* vowel, e. g. דְּבָרִי. (b) The *plural* regimen causes both the ultimate and penult vowels to be dropped; e. g. דְּבָרֵי יְהוָה. In like manner *grave* suffixes affect both vowels; e. g. דְּבָרֵיכֶם. Comp. § 342. b. c.

Note 2. Vowels must be *pure*, in order to fall away. Even when they are so, usage does not always treat them in the same manner; e. g. עָשָׂה is in reg. עָשָׂה, but עָשָׂה in reg. makes עָשָׂה, the first retaining the long vowel, and the second shortening it. But in a suffix both drop it; e. g. עָשָׂה, עָשָׂה.

Note 3. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, those nouns being monosyllabic in theory, regimen makes no change in their vowels. See paradigm of Dec. VI.]

*Falling away on account of Accession.*

[§ 135. (a) Where the ground-form of a word receives an accession at the *end* beginning with a *vowel*, which requires its *ultimate* and *penult* consonants to be

\* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

united in the same syllable with such accession, then the *final* vowel of the ground-form falls away, if mutable.

This happens most frequently in verbs; e. g. קָטַל, fem. קָטְלָהּ, יָקַטְלוּ, plur. יִקְטְלוּ; קָבַד, fem. קָבְדָּהּ; part. pres. קָטַל, fem. קָטְלָהּ, plur. קָטְלִים; in Piel, מָלַךְ, fem. מָלְכָהּ; so also in nouns of Dec. VII., as אָיַב, plur. אֵיבִים.

(b) Where only the *final* consonant is united with an accessory vowel, and the penult consonant must have a Sheva *silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטְלִי (not קָטְלִי), ground-form קָטַל; קָטְלוּ (not קָטְלוּ), ground-form קָטַל.

Note 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a *vowel* instead of having a Sheva, then such vowel cannot fall away; e. g. דָּבַר, with suffix דְּבָרִי; פָּקַד, plur. פִּקְדִים.

Note 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said דְּבָרִי as well as דָּבַר, (especially since they say קָטְלִי, etc.); except that in this way the *suffix-forms* are distinguished from those of simple declension which mark person and number.]

### Rise of New Vowels.

§ 136. We have seen that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases an impossible syllable would arise, i. e. one with three consonants before a vowel, § 42; consequently a *new* vowel must be inserted in order to avoid this.

E. g. דָּבַר, constr. plur. דְּבָרִי *dbhrē*. But this is inadmissible; see § 42. So אָנָשִׁים, constr. אֲנָשִׁי (with one composite Sheva), which would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hhireq*.

E. g. דָּבַר, plur. constr. דְּבָרִי instead of דְּבָרִי.

§ 138. But if one of the two letters that have been

deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. אִנְשִׁים, constr. אִנְשֵׁי instead of אִנְשִׁי; חֲלָלִים, constr. חֲלָלֵי.

[§ 139. If an accessory letter with a Sheva be prefixed to a Guttural having a composite Sheva, such accessory letter takes a *supplied* short vowel which is homogeneous with the composite Sheva.

E. g. עָבַד, but with prefix ל, לַעֲבֹד; אָכַל, לַאֲכֹל; חָלַי, בְּחָלֵי *bō-hh'li*. But the Fut. of the verbs חָיָה and חָיָה makes יִחְיֶה, יִחְיֶה; and analogous to this is the pointing of the prefixes, as לְחַיִּיתָ, contrary to the analogy of other guttural forms.]

[§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נִהְיֶה־נִהְיֶה instead of נִהְיֶה־נִהְיֶה, which would make an impossible syllable. So פָּעַלְתָּ *pō-ōl-khā* instead of פָּעַלְתָּ; נִעְמְדִי instead of נִעְמְדִי. The ground of this is, that from their nature two Shevas cannot stand together unless the first be *silent* and the second *vocal*; except at the end of a word. But in the case above, the *first* is vocal, i. e. it is a composite Sheva, § 46. a.; of course the expedient of a new vowel must be adopted, in order to avoid an impossible syllable.]

### *Rise of Furtive Vowels.*

§ 141. As the Hebrews rarely admit two consonants after a vowel in the same syllable (§ 42); so, in order to avoid this, they supply a *furtive* vowel in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. חָלַי instead of חָלֵי, מָכַר for מָכַר, נָעַר for נָעַר, בָּיַת for בָּיַת. See on Dec. VI. § 359, also § 283. 3. γ. on Segholate forms of verbs.

[Note 1. The 2nd pers. fem. sing. Præt. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שָׁמַעְתָּ instead of שָׁמַעְתִּי, in order to ease the pronunciation; § 69.

Note 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them in the final vowel, but are accented on the ultimate; e. g. בָּרַךְ, בָּרַךְ, etc. Comp. § 100. a.]

### *Euphonic changes of the Vowels.*

[§ 142. These are various. (a) A Guttural with Qamets seldom admits a Qamets or Pattahh immediately before it, but exchanges it for a Seghol; e. g. הִתְהַרְרִים instead of הִתְהַרְרִים, אֶחָדִי for אֶחָד; פָּתַח for פָּתַח, מִה־אֶנְכִּי for מִה־אֶנְכִּי, etc.

Note. The rule is not uniform. Such cases occur as הִתְהַרְרִים, הִתְהַרְרִים, etc. The word וָעַד is anomalous, being put for וָעַד or וָעַד. The practice required by the rule, is occasionally extended to cases where the Gutturals are not present; as עֵד־מֶה כְּבוֹדִי, where מֶה stands for מֶה; also to Gutturals not pointed with Qamets, as הִתְהַרְרִים for הִתְהַרְרִים, *hā-h°dhā-shīm*.

(b) In mixed syllables losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָדָם, יָדָם for יָדָם; אֶבְלָה for אֶבְלָה. The reason of this is, that Pattahh is better adapted to a mixed syllable *with* the tone; Seghol, to one *without* it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. זָלוֹן, const. זָלוֹן and not זָלוֹן. See Dec. V. of nouns, Parad.

(d) A furtive vowel at the end of words causes the preceding vowel, if mutable, to conform. E. g. *Qamets*, as הוֹרֶתֶם instead of הוֹרֶתֶם; *Pattahh*, as מִלֶּה for מִלֶּה; *Tseri*, as גִּבֹּרֶת for גִּבֹּרֶת. So in verbs; e. g. וַיִּגַּל for וַיִּגַּל, הִרְהָ for הִרְהָ. In Gutturals, מוֹדַעַת for מוֹדַעַת, etc.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as הִעֲלָה for הִעֲלָה, הִעֲלָה for הִעֲלָה, and perhaps הִתְהַלָּה for הִתְהַלָּה. (2) Short vowels for long ones; as אֶחָדִי for אֶחָדִי, יָחֻמוֹ for יָחֻמוֹ. (3) Long vowels are put for short ones arising out of composite Shevas; as הִתְהַלָּה for הִתְהַלָּה, הִתְהַלָּה for הִתְהַלָּה.]

N. B. All these cases under *e* are very unfrequent; and it is difficult to decide whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.



*Vowels changed by Accents.*

§ 143. Pause accents, and sometimes others (§ 149), not only occasion a shifting of the tone-syllable of words (§ 100. *l*), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. (1) *They lengthen short vowels*; changing Pattahh, and Seghol when used for Pattahh (§ 142. *d*), into *Qamets*, and Qamets Hhateph into *Hholem*.

E. g. מַיִם, מֵיִם; קָמֶלֶךְ, קָמֶלֶךְ; מֶלֶךְ (for מֶלֶךְ, § 142. *d*), מֶלֶךְ. So where they shift the tone also; as אֶרֶץ, אֶרֶץ; עֶרְבָה, עֶרְבָה. So וַיֵּצֵא וַיֵּצֵא vāy-yā-mōth, וַיֵּצֵא.

Note. The *præpositive* and *postpositive* accents (§ 95) may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מֶלֶךְ (instead of מֶלֶךְ) with Tiphha *anterius*, Ps. xcvi. 1; יִשְׁפְּרוּ (instead of יִשְׁפְּרוּ) with Segholta on the ultimate; see § 146.

[§ 145. (2) *They shorten the long vowels*. Verbs in pause\* frequently exchange Tseri ultimate for Pattahh.

E. g. הִפְּרָה, הִפְּרָה; קָמֶלֶךְ, קָמֶלֶךְ; וַיֵּצֵא, וַיֵּצֵא. So with verbs taking suffixes; as אֶמְלִיךָ, אֶמְלִיךָ; יִחַיְתוּ, יִחַיְתוּ. But the cases are numerous in which Tseri remains in such examples. The whole thing seems to be merely *arbitrary* euphony.]

[§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (a) When such accent falls on the *restored* vowel; as יִרְאֶה, יִרְאֶה, ground-form יִרְאֶה; טָמְנִי, טָמְנִי, ground-form טָמְנִי; יִקְטְלוּ, יִקְטְלוּ, ground-form יִקְטְלוּ; יִשְׁמְעוּ, יִשְׁמְעוּ, ground-form יִשְׁמְעוּ. (b) When it falls on the succeeding syllable; as, יִרְדְּדוּן instead of יִרְדְּדוּן, Joel ii. 5; יִדְּקוּן instead of יִדְּקוּן, Joel ii. 8; גִּלְכִּין instead of גִּלְכִּין, Joel ii. 7.]

N. B. Both of these usages are very often neglected, and the natural accentuation remains.

\* A word or syllable is said to be in *pause*, when a pause-accent rests upon it.



[§ 147. Pause accents, when they fall on those persons of verbs לֵּה (properly לִּי, § 280) which drop a letter and a vowel, sometimes restore the letter as well as the vowel dropped, and affect the vowel as stated in § 146.

E. g. גָּטִי, גָּטִי, ground-form גָּטִי = גָּטִי; בָּעִי, בָּעִי, from בָּעִי = בָּעִי, § 280. Note.]

[§ 148. Where no vowel has been dropped, a pause-accent sometimes occasions changes; viz.

(a) Falling on *simple* Sheva penult, it puts Seghol in its place; e. g. שָׁבַע, שָׁבַע; מִלְפָּד, מִלְפָּד.

(b) Falling on a composite Sheva penult, it substitutes the corresponding long vowel.

E. g.  $\text{אֲנִי}$ ,  $\text{אָנִי}$ ;  $\text{אֲנִי}$ ,  $\text{אָנִי}$ ; cases with Hhateph Seghol do not occur. But the practice is not entirely uniform; e.g.  $\text{אֲנִי}$ ,  $\text{אָנִי}$ ;  $\text{אֲנִי}$ ,  $\text{אָנִי}$ .]

§ 149. GENERAL REMARKS. The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *disjunctive* accents, and even several of the *conjunctive* ones, not unfrequently produce the same effect in prolonging syllables as the pause-accents. For example; (a) *Disjunctives*; רָכָשׁוּ, רָכָשׁוּ; מָמְנוּ, מָמְנוּ; שָׁמְעָה, שָׁמְעָה; בָּעִי, בָּעִי; יִרְפְּנִי, יִרְפְּנִי, Ps. v. 12, etc. (b) *Conjunctives*; as יִתְחַלְלֵי, יִתְחַלְלֵי; בְּרַכְתֶּךָ, בְּרַכְתֶּךָ; בָּשׂוּ, בָּשׂוּ; etc. The entire want of any *regular* system in regard to the influence of the accents over the vowels, shows very clearly that such influence belongs only to the *occasional* method of reading certain passages or words, and not to the *essential* mutations of the language itself.

*Vowels changed by accession and transposition.*

[§ 150. Forms of verbs ending in ण, receiving an accessory pronoun beginning with a consonant and not having the tone upon it, drop the first vowel of the ground-form if it be mutable, and restore the second which had been dropped by declension, and (if it be short) lengthen it.

E. g. עָוֹב, plur. עֲוָבִי, with suffix עֲוָבַי; so יִמְצְאִי, יִמְצְאוּי; שְׂמֵעִי, שְׂמֵעֵי.

[§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of the language. Instances of it are such as the following, viz.  $\text{יְיָיִךְ}$  for  $\text{יְיָיִךְ}$ ,  $\text{בְּרַשְׁמָה}$  for  $\text{בְּרַשְׁמָה}$ , etc.]

*Vowels changed by position.*

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels according to their position and the nature of the words to which they are attached.

(a) THE ARTICLE  $\text{ה}$  (for  $\text{הֵל}$ , § 16. 2) has, (1) Usually, Pattahh followed by Daghes forte; e. g.  $\text{הֵל בְּרַשְׁמָה}$  =  $\text{בְּרַשְׁמָה}$ . (2) Before the Gutturals  $\text{א}$ ,  $\text{ע}$ , and also  $\text{ר}$ , it takes Qamets; as  $\text{הָרֵאשִׁי}$ ,  $\text{הָעֵינִי}$ ,  $\text{הָרֵאשִׁי}$ . (3) Before  $\text{ה}$  and  $\text{ח}$ , Pattahh long is the more usual vowel; as  $\text{הַחֹלֶה}$ ,  $\text{הַחֹשֶׁה}$ . (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghes after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with  $\text{מ}$  and  $\text{נ}$  having a simple Sheva; e. g.  $\text{הַמְּבַקֵּה}$  for  $\text{הַמְּבַקֵּה}$ ,  $\text{הַיָּאֵר}$  for  $\text{הַיָּאֵר}$ .

Note. When the article is preceded by the particles,  $\text{בְּ}$ ,  $\text{כִּי}$ ,  $\text{לֵךְ}$ , it usually suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as  $\text{בְּשֶׁמַיִם}$  for  $\text{בְּשֶׁמַיִם}$ ,  $\text{כִּי־עַם}$  for  $\text{כִּי־עַם}$ ,  $\text{לֵךְ־הָרִים}$  for  $\text{לֵךְ־הָרִים}$ . On the contrary, it sometimes resists syncope; as  $\text{הַעֵץ}$ , etc.

(b) THE PARTICLES  $\text{בְּ}$ ,  $\text{כִּי}$ ,  $\text{לֵךְ}$ , are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas they take the corresponding short vowel; e. g.  $\text{בְּהִירֵי}$ ,  $\text{כִּי־לֵלִי}$  *lō-hh°li*, etc. (2) Before accented syllables they usually take Qamets; as  $\text{לְמֹות}$ ,  $\text{לְעֹשֶׁת}$ ,  $\text{לְכֶם}$ . But this is confined chiefly to forms of the Inf. mode not in regimen; to pronouns; and to tone-syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva. (3) Before simple Sheva they take short Hhireq; comp. § 137.

(c) THE CONJUNCTION  $\text{וְ}$  is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding short vowel; as  $\text{וְעַבְדִּי}$ . (2) Before  $\text{א}$  which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which  $\text{א}$  quiesces, as  $\text{וְאֵלֶיהֶם}$  for  $\text{וְאֵלֶיהֶם}$ ; comp. § 119. c. 1. (3) Before a *tone-syllable* it frequently takes Qamets; as  $\text{וְפָחַת}$ ,  $\text{וְדֹר}$ . The usual cases of this nature are before a *disjunctive* accent; before a *conjunctive* one,  $\text{ו}$  retains Sheva. (4) Before Sheva vocal, either simple or composite, standing under a letter not a

Guttural, also before ב, מ, פ it takes Shureq; as וַיֵּלֶכְלֶךְ, וַיִּזְחַב, וַיִּצְעָקוּ, וַיִּבְרָחַ, וַיִּפְרָעוּ, וַיִּמְלְקוּ, וַיִּבְרָחַ. (5) Before Yodh which analogically would have a Sheva, it takes long Hhireq and makes the Yodh quiescent (comp. § 53); as וַיִּהְיֶה, וַיִּהְיֶה. (6) Before the verbs וַיִּתֵּן and וַיִּתֵּן, it sometimes takes short Hhireq or Seghol; as וַיִּתֵּן וַיִּתֵּן וַיִּתֵּן.

(d) THE INTERROGATIVE וַיִּתֵּן changes its usual punctuation; (1) Before Sheva simple, where it takes Pattahh: as וַיִּתֵּן. (2) Before Gutturals with Qamets, it takes Seghol; as וַיִּתֵּן, *is he wise?* comp. § 142. a. (3) Before Gutturals without Qamets, it takes Pattahh, and sometimes Qamets; as וַיִּתֵּן *shall I go?* וַיִּתֵּן *vosne?* (4) It sometimes imitates the punctuation of the articles before a letter with a Sheva; e. g. וַיִּתֵּן *an tunica?* וַיִּתֵּן *viæne meæ?* And even before a letter with a vowel it sometimes does the same, although very rarely; as וַיִּתֵּן *an bonum erit?*]

### PART III.

## GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

---

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are *verbs*, consist of only three letters usually forming two syllables; as מֶלֶךְ *he reigned*, אֶרֶץ *the earth*. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc., and the different forms of nouns, adjectives, particles, etc. From this *general* principle of derivation (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few nouns which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also appear to be *biliteral* in their root, and not derived from a *trilateral* word.

§ 154. *Conformity to the general principle.* So extensively in Hebrew is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral-roots. Thus אֵם by inflection becomes אִמָּה = אִמִּי, as if derived from אָמָה; although אֵם seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel letters, or the semi-vowel Nun:

E. g. יָטַב and טוֹב *to be good*, common root טב; נָפַח and פָּיַח *to blow*, common root פח; דָּבַח, דִּיחַ, דָּבַח, דָּבַח, *to thrust down*, common root דך.

In like manner, there is a considerable number of trilateral words in the Hebrew and its cognate dialects, in which two of the radicals



are the same, while the third is quite different, and yet the meaning of each word exhibiting the same two radicals, remains the same in all.

E. g. the verb signifying *to lick*, is either לָעַט, לָעַב, לָעַע, לָעַף, לָעַח, or לָעַק, the letters ל ע being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as any of the written Hebrew now extant; since the written language every where presents the *triliteral* forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quinqueliteral* roots are very rare in the Hebrew; such as פְּרִיָּמַל *a fruitful field*, פָּרַסָּם *to devour*, שָׁלֵטָנִי *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as triliterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots* in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc., are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

#### *Grammatical structure of words.*

§ 159. There are two ways in which case, number, gender, person, tense, etc., may be expressed in any language: (1) By the inflection of the general words or ground-forms. (2) By affixing other words, i. e. particles, which serve to express relation. The Hebrews, as the sequel will show, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc., which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are scarcely ever found in Hebrew, except in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the West, in the mode of writing many of its particles, and the oblique cases of



its personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc., to which they belong, or on which they depend, so as to form with them but one word.

### THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַל, commonly written הָ with a Daghesth forte after it. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the Lamedh of the article הַל is always *assimilated* to the first letter of the noun to which it is prefixed, and expressed by a Daghesth forte in that letter, or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הַל מָטָר; הָאָדָם *the man*, instead of הַל אָדָם, etc. § 107. 1. b. § 112. For the various pointing of the article, see § 152. a.

Note. That the original form of the article was הַל, seems probable from the form of the Arabic article اَل, whose ל is frequently assimilated in the same manner as the Hebrew. The only difference is, that in the Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

### PRONOUNS.

#### I. Pronouns personal.

§ 164. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2nd and 3rd persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

*Nominative case, or Ground-form, of all the personal Pronouns.*

|                        | Singular. | Plural.         |             |
|------------------------|-----------|-----------------|-------------|
| com. <i>I</i>          | אֲנִי     | אֲנֹכִי         | אֲנִי נֹכִי |
| mas. <i>thou</i> ,     | אַתָּה    | אַתָּם          |             |
| fem. <i>thou</i> ,     | אַתְּ     | אַתֶּן (אַתֶּן) | אַתָּנָה    |
| mas. <i>he (it)</i> ,  | הוּא      | הֵם             | הֵמָּה      |
| fem. <i>she (it)</i> , | הִיא      | הֵן (hī) they,  | הֵמָּה      |

## Notes.

[§ 165. (a) In *pause*, the pronouns assume the forms, אֲנִי, אַתָּה, אַתָּה, etc., § 144. (b) The א in הוּא, הִיא (הוּא *hī*), is *paragogic*, § 125. a, and *otiant*, § 57. (c) The form בְּרַחֲבֵי occurs only six times; אֲנִי, only in Jer. xlii. 6. (d) In אֲהַבְתָּהּ (in some Codd. אֲהַבְתָּהּ), אֲהַבְתָּהּ, אֲהַבְתָּהּ, the אֲ is *paragogic*, § 125. b. (e) The forms אֲהַבְתָּהּ, אֲהַבְתָּהּ, אֲהַבְתָּהּ (*āt*), אֲהַבְתָּהּ, אֲהַבְתָּהּ, are probably for אֲהַבְתָּהּ, אֲהַבְתָּהּ, אֲהַבְתָּהּ, § 107. 1. a; for the full forms, i. e. those with ה, are found in Syriac and Arabic. (f) הוּא (*hī*) is anomalous, (the older form of the pronoun was הוּא, which was both masc. and fem.); the marginal reading or Keri (§ 103) often supplying the form הִיא (הִיא), as a correction. It is found only in the Pentateuch.

N. B. The ground-forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns in Hebrew, are made by *fragments* of primitive pronouns suffixed to verbs, nouns, and particles, so as to constitute one word instead of being written separately as in the western languages.

N. B. For an account of these *pronominal suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309, seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410 Note.

## II. Pronouns demonstrative.

§ 167. Of these there are but few in the Hebrew, viz.

| Singular. |          |                      | Plural.                  |  |
|-----------|----------|----------------------|--------------------------|--|
| Masc. זֶה | fem. זאת | com. זוּ <i>this</i> | com. אֵלֶּה <i>these</i> |  |
| הַזֶּה    | (זֹה)    | הַזֹּאת <i>this</i>  | אֵלֵּה <i>these</i>      |  |

The *usual* forms are those in the first line; those in the second, are *unusual*. For זאת, the form הַזֹּאת is once employed, Ezek. xxxvi. 35.

Note. The pronouns of the 3rd pers., i. e. הוּא, הִיא, הֵם, הֵן, are also frequently employed as *demonstratives*; in which case they usually prefix the article, as הַהוּא בַּיּוֹם *on that day*.

## III. Pronouns relative.

§ 168. The only proper one is אֲשֶׁר, *who, which, what*, of every gender and number.

[Note. This pronoun is contracted, mostly in the later Hebrew, by dropping the א (§ 108. a), and assimilating the ר (§ 107. c); as לוֹשֵׁ instead of לוֹשֶׁר לוֹ. The ש (the *apocopate* form) has various vowels, according to the nature of the word which follows; e. g. שֵׁ as in שֶׁהוּא; שֶׁ followed by a Daghesth; שֵׁ, as in שֶׁהוּא, Judg. vi. 17; שֶׁ, as in שֶׁהוּא, Eccl. iii. 18. In this last case, there is no compensation by a vowel for the ר which is cast away.

§ 169. The *demonstratives* הֵן and הוּן, are occasionally employed as *relatives*.

#### IV. Pronouns interrogative.

§ 170. These are two; viz. מִי *who*, and מָה (מַה) *what*.

Note. Before a Daghesth *euphonic* the form מַה is used, as מַה־לֵּךְ; also before ה, ח, ע, not having Qamets, and usually before Maqqeph; before a Guttural with Qamets, מַה, as מַה הָלַכְתָּ § 142. a; but sometimes מַה also before such Gutturals, as in Ex. xii. 26, מַה הָעֶבְרִי, מַה.

#### VERBS.

§ 171. CLASSIFICATION. They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. מָלַךְ *to reign*,\* יָשַׁב *to sit*, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Denominative*, i. e. those which are formed from nouns (*de nomine*); e. g. שָׁכַן *to live in a tent*, from אֹהֶל *a tent*.

Note. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class *b*, while very few belong to the class *c*.

§ 172. INFLECTION. In respect to *inflection*, verbs are divided into *regular* and *irregular*. REGULAR VERBS are those which are analogous in their inflection, and preserve through all their changes their original triliteral root. VERBS IRREGULAR are either pluriliteral, or those which drop or assimilate one or more of their radical letters.

§ 173. CONJUGATION. (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by

\* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the third person of the past tense, which would exactly correspond to the Hebrew root.

certain peculiar characteristics of form or inflection. Such verbs are therefore said to belong to the first, second, third, etc. conjugation. In this sense the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In the Hebrew grammar, *the word conjugation is applied to different forms of the SAME verb*, and it corresponds in some degree with the word *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices in Greek exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew is, *to vary the primary meaning of the verb, by uniting with it an accessory signification*. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

*Note.* The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

### Usual Conjugations.

| ACTIVE.       |            | PASSIVE AND REFLEXIVE. |                        |
|---------------|------------|------------------------|------------------------|
| Name.         | Form.      | Name.                  | Form.                  |
| § 174. 1. Kal | קָטַל      | 2. Niphal              | נִקְטַל                |
| 3. Piel       | קִטַּל     | 4. Pual                | { קִטַּל<br>קִטַּל     |
| 5. Hiphil     | הִקְטִיל   | 6. Hophal              | { הִקְטִיל<br>הִקְטִיל |
| 7. Hithpael   | הִתְקַטַּל |                        |                        |

### Peculiar Conjugations.

§ 175. (a) 1 Poel סִיבַּב, active. 2 Poal סִיבַּב, passive. 3 Hithpoel הִסְתִּיבַּב; without a sibilant letter, as הִתְגַּלַּל (from גִּלַּל).

These conjugations are found in the class of verbs named *Ayin* doubled (עֵצ), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) 1 Polel קִימַם, active. 2 Polal קִימַם, passive. 3 Hithpolel הִתְקִימַם.



In Verbs *Ayin Vav* (ע"ו § 269) these forms are the common substitutes for the regular Piel, Pual, and Hithpael.

Note. Although the *appearance* of these two classes (*a* and *b*) is the same, yet the mode of formation is very different; e. g. סוּבֵּב, etc., comes from the root סָבַב, and *is formed by inserting ו between the two first radicals*; while קוּיֵּם, etc., comes from קוּם, and *is formed by doubling the last radical*. Most of the lexicons and grammars name the class *b*, Pilel, Pual, etc., because, in regular verbs, the shape of these conjugations would be like קוּיֵּל, קוּיֵּל, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*, is a good rule in making out artificial denominations of this nature.

### Unusual Conjugations.

[§ 176. Most of them are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

(1) *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הִתְקַטְּל, both passive forms of Hithpael; comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active and *Pual* passive, קִטַּל, קִטְּל (comp. § 175. *b* Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active and *Polpal* passive, formed out of verbs ע"ע and ע"ב, by repeating the first and last radicals; e. g. from קָטַל comes קִטְּל, קִטְּל; from פָּוַל, פִּלְּל and פִּלְּל. These are equivalent to the forms from the same verbs, described in § 175. *a. b*.

(4) A form *Tiphel* seems to have been in existence; e. g. תִּתְקַח from תָּקַח, תִּתְקַח a denominative (§ 171. *c*) from תִּקַּח. Once we have a *P<sup>o</sup>ael* form; e. g. in תִּצְוֶה, in all respects a *ἀπαξ λεγόμενον* in Hebrew.

Note. Other conjugations are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.]

[§ 177. PLURILITERAL VERBS, i. e. verbs whose root consists of more than three letters, take the following forms; viz. שִׁנְאוּ, פָּרְשׁוּ, בָּרְסוּ, active; שִׁנְאוּ, פָּרְשׁוּ, בָּרְסוּ, passive.

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit even all the *usual* ones in § 174.



Neither is the active or passive meaning *always* attached to the forms under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the *derived* conjugations are borrowed from the various forms of the verb לָעַל, which the old grammarians used in constructing paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָל Qāl, or (as it is usually written) Kāl, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְעַל Nîph-*yāl*; פִּיעַל Pî-*yēl* Daghesch forte being excluded by the Guttural; פֻּעַל Pû-*yāl*, Daghesch being excluded; הִפְעִיל Hîph-*eil*; הֹפְעִיל Hōph-*yāl*; הִתְפַּעֵל Hîth-pâ-*yēl*, Daghesch excluded; and so of the unusual conjugations.

§ 180. The third person singular of the præter tense in Kal, is regarded as the *ROOT* of all verbs; one class (verbs עוֹ) excepted, whose root is the trilateral Infinitive, e. g. קָרָא.

*Form and Signification of the usual Conjugations.*

§ 181. (a) KAL is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root, which is the third person singular masculine, has three different forms, distinguished by the final vowels, Pattahh, Tseri, and Hholem.

E. g. בָּרַךְ to visit, זָקֵן to be old, and יָרָא to fear.

Note 1. The form with final Pattahh is generally *active* and *transitive*; but sometimes it is *intransitive*, as בָּרַךְ to be great. The other two forms are usually *intransitive*, but sometimes otherwise.

Note 2. Some verbs in Kal have a *passive* meaning; e. g. שָׁכַן to inhabit and to be inhabited; הָעִיל to elevate and to be elevated.

§ 182. (a) FORM OF NIPHAL. It is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same.

E. g. נִחַל, נִחַל.

Note. The real prefix seems to be נָחַ, (in Arabic it is نَحَ). In the Infinitive this developes itself; e. g. נִחַח = נִחַח, Nun being *assimilated* in the first form, § 107, a. The appropriate pointing of the prefix Nun, in the Præter, would be Sheva (ְ); but short Hhireq is necessarily substituted for it, inasmuch as the vowel under the first radical

falls away, § 137; or an equivalent vowel must be substituted, in case the first radical is a Guttural, § 138.

(b) SIGNIFICATIONS OF NIPHAL. (1) It is *passive* of Kal, when Kal is transitive. (2) *Passive* of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as *וַיִּשְׁמַר* *watch thyself*, *וַיִּשְׁאַל* *he asked for himself*. Such are the *usual* meanings; but,

(4) It also has an *intransitive* sense, and often expresses passion or affection; as *וַיִּחַל* *he was sick*, in Kal *וַיִּחַל* with the same sense; *וַיִּנָּחַם* *to sigh*. (5) To show one's self as doing a thing, or as suffering it to be done; e. g. *וַיִּבְדַּח* *to show one's self honourable*, *וַיִּבְעַע* (= *וַיִּנְבַּע*) *to exhibit one's self as smitten*, *וַיִּצְרַח* *to suffer one's self to be entreated*. (6) To express reciprocal action; as *וַיִּלָּחֶם* *to contend*, viz. with another; *וַיִּלָּחֶם* *to fight*, viz. with an enemy; *וַיִּנְדַּב* *to confer*, viz. with another. (7) Sometimes simply as Kal; e. g. *וַיִּשְׁבַּע* *juravit*.

*Note.* It is often used in such a connection that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc., before it; e. g. Genesis vi. 21: xvi. 10: xx. 9, etc.

§ 183. (a) FORM OF PIEL. This is characterized by a doubling of the middle radical; as *קָטַל*.

*Note.* In case the middle radical is a Guttural, and cannot take a Dagghesh forte, the preceding vowel is prolonged as a compensation (§ 111. § 112); e. g. *וַיִּבְרַח* for *וַיִּבְרַח*, etc.

(b) SIGNIFICATIONS OF PIEL. (1) It is *causative* of Kal; e. g. *וַיִּבְרַח* *to perish*, *וַיִּצְרַח* *to cause to perish*. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him as being or doing thus or so; e. g. *וַיִּחַי* *to let one live*; *וַיִּבְרַח* *to show or pronounce one to be just*; *וַיִּבְרַח* *to pronounce one unclean*. (3) It is *intensive* of Kal: e. g. *וַיִּשְׁאַל* *to ask*, *וַיִּשְׁאַל* *to beg*; *וַיִּשְׁבַּר* *to break*, *וַיִּשְׁבַּר* *to dash in pieces*. (4) It has a *privative* sense; e. g. *וַיִּדַּב* *to know*, *וַיִּדַּב* *to misapprehend*; Hiph. *וַיִּשְׁרֹשֶׁשׁ* *to take root*, Piel, *וַיִּשְׁרֹשֶׁשׁ* *to root out*. (5) It often agrees in signification with Kal *transitive*; seldom has it an *intransitive* meaning. (6) Sometimes it has a *reflexive* sense; e. g. Gen. xli. 14, *וַיִּבְלַח* *and he shaved himself*.

§ 184. PUAL. This is simply the *passive* of Piel, and is characterized by a Dagghesh in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable.

E. g. קָטַל or קָטַל qōt-tāl.

§ 185. (a) FORM OF HIPHIL. It prefixes He, and inserts Yodh between the two last radicals.

E. g. קָטַל, Hiph. הִקְטִיל.

(b) SIGNIFICATIONS OF HIPHIL. (1) It is *causative* of Kal; as קָדַשׁ *to be holy*, הִקְדִּישׁ *to make holy*. This is the usual meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחָרִית *to corrupt*, הִשְׁקִיט *to be quiet*, הִלְבִּין *to be white*.

Note. Seldom are the Piel and Hiphil of the same verb both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כִּבְדַּר *to honour*, הִכְבִּיר *to render powerful*.

§ 186. HOPHAL. This is characterized by ה prefixed to the root, accompanied by the vowel Qamets Hhateph or short Qibbuts.

E. g. הִקְטַל or הִקְטִיל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יִכַּל *he shall be able*, from יָכַל; sometimes an active one, as לֹא תַעֲבֹדֵם *ye shall not serve them*, Exod. xx. 5; Deut. v. 9; xiii. 3; which, however, is capable of being rendered, *that ye may not be caused to serve*, etc.

§ 187. (a) FORM OF HITHPAEL. It prefixes הִתְ to the Inf. form of Piel.

E. g. Inf. Pi. קָטַל, Hith. הִתְקַטַּל.

[(b) The characteristic הִתְ undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ת changes places with it; as in the following examples, viz.

|    |     |        |         |              |            |             |
|----|-----|--------|---------|--------------|------------|-------------|
| ס  | Kal | סָבַל  | Hithpa. | הִסְתַּבֵּל  | instead of | הִתְסַבֵּל  |
| שׁ | —   | שָׁגַב | —       | הִשְׁתַּגֵּב | —          | הִתְשַׁגֵּב |
| שׁ | —   | שָׁמַר | —       | הִשְׁתַּמֵּר | —          | הִתְשַׁמֵּר |
| צ  | —   | צָרַק  | —       | הִצְטַרַּק   | —          | הִתְצַרַּק  |

In the latter case (צ) the ת is not only transposed, but changed into its cognate צ. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter the **ת** is more commonly *assimilated*; e. g.

|            |            |            |      |          |
|------------|------------|------------|------|----------|
| הַיְדַבֵּר | instead of | הַתְדַבֵּר | from | דָּבַר   |
| הַטְהִיר   | —          | הַתְטַהֵר  | —    | טָהַר    |
| הַתְנַחֵם  | —          | הַתְתַּחֵם | —    | תָּנַחַם |

(3) The same usage of assimilation is *occasionally* extended to some other letters; e. g.

|   |    |             |            |               |      |                |
|---|----|-------------|------------|---------------|------|----------------|
| ז | as | הַזְכִּיר   | instead of | הַתְזַכֵּר    | from | זָכַר          |
| כ | as | הַכְפִּסָּה | —          | הַתְכַּפֵּסָה | —    | כָּפַסָה       |
| נ | as | הַנְפַּא    | —          | הַתְנַפֵּא    | —    | נָפַא          |
| ר | as | הַרְוִיחַם  | —          | הַתְרוֹחֵם    | —    | רוּחַם (§ 112) |
| ש | as | הַתְשׁוּמָם | —          | הַתְשׁוּמָם   | —    | שָׁמָם         |

(c) SIGNIFICATIONS OF HITHPAEL. (1) It is *reflexive* of Piel; as **קִדְּשׁ** to sanctify, **הַתְקַדֵּשׁ** he sanctified himself. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. **הַתְחַיֵּם** to show one's self cunning, from **חָכַם** to be wise; **הַתְהַנְהַל** to behave one's self proudly, from **גָּדַל** to be great; **הַתְחַלֵּל** to represent one's self as sick, from **חָלָה** to be sick. Also with some slight modifications, as **הַתְחַיֵּם** to think one's self wise, from **חָכַם** to be wise; **הַתְחַפֵּשׂ** to make one's self to be sought, i. e. to conceal one's self, from **חָפַשׂ** to seek; **הַתְחַנֵּן** to ask favour for one's self, properly to make one gracious, from **חָנַן** to be gracious. These are the leading significations.

(3) It is sometimes the passive of Piel; as **הַתְּבַנֵּן** to number, **הַתְּבַנֵּן** to be numbered. (4) It is also intransitive; as **הַתְּאַנֵּף** to be angry. (5) It is not unfrequently active and transitive; as **הַשְׁתַּמֵּר** to keep or observe, viz. laws, statutes, etc.

#### Signification of the unusual Conjugations.

[§ 188. POEL, POAL, and HITHPOEL, are merely substitutes for the daghesh'd conjugations (§ 175, a); as are also Polel, Polal, and Hithpolel (§ 175, b); and likewise Pilel and Pulal (§ 176, 2).

Note. When the regular Piel, Pual, etc., of verbs ע"ע and ע"ו are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. b. Note].

[§ 189. PILPAL and POLPAL are only another form for Piel and Pual, § 176. 3.]



[§ 190. HOTHPAAL and HUTHPAAL agree in meaning with Hith-pael, when it is used in a *passive* sense.

*Note.* The other unfrequent conjugations have generally an *intensive* signification. The pluriliteral verbs are few, and of various significations.]

### MODE, TENSE, ETC.

§ 191. The *modes* and *tenses* of verbs are very limited in Hebrew. The modes are the Indicative, the Imperative, and the Infinitive; the tenses are the Præter and Future.

§ 192. The *number*, *person* and *gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. The *ground-forms* of all verbs are (1) *The Præter*, 3rd pers. sing. masc.; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct*; which is generally regarded as the ground-form of the Future and Imperative.

*Note.* But in verbs with Future Pattahh, the Infinitive construct takes *Hholem* regularly; which seems to be at variance with this principle; at least it is an exception (a large one too) to the maxim just laid down, see § 212. 2. § 230, respecting the Inf. const. as a ground-form. However, out of Kal the Inf. may well be taken as the ground-form of the Future and Imperative in all the conjugations; and even the Participles in Piel, Pual, Hiphil, Hophal, and Hithpael, are derived from the Infinitive form in the same conjugations.

§ 194. *The Præter* is declined by adding to the root (the 3rd pers. sing. masc.) fragments of pronouns, in order to designate person and gender; e. g.

#### *Singular.*

|        |                      |     |             |            |                       |
|--------|----------------------|-----|-------------|------------|-----------------------|
| 3 mas. | קָטַל ground-form.   |     |             |            |                       |
| 3 fem. | קָטְלָה by adding קָ | ... | fragment of | היא        |                       |
| 2 mas. | קָטַלְתָּ            | —   | תָּ         | קָטַלְתָּ  | — — אָתָּה            |
| 2 fem. | קָטַלְתְּ            | —   | תְּ         | קָטַלְתְּ  | — — אָתְּ אַתְּ       |
| 1 com. | קָטַלְתִּי           | —   | תִּי        | קָטַלְתִּי | prob. from obs. אֲתִי |



*Plural.*

|        |            |             |      |                    |
|--------|------------|-------------|------|--------------------|
| 3 com. | קָטְלוּ    | by adding ו | א    | derivation unknown |
| 2 mas. | קָטְלֶתֶם  | —           | תֶּם | fragment of אֶתֶם  |
| 2 fem. | קָטְלֶינָן | —           | נָן  | הִנָּה — — אֵינָן  |
| 1 com. | קָטְלוּ    | —           | ו    | — — אֵינָן         |

§ 195. *The Inf. construct* in Kal (the usual ground-form of the Fut. and Imp. mood) has, like the Præter Kal (§ 181. b), three forms; viz. קָטַל, שָׁכַב, נָתַן. The Inf. in the *derived* conjugations, takes the vowels peculiar to such conjugations respectively.

Note. Besides these endings, the Inf. of regular verbs, specially in Kal, sometimes takes the form of a fem. noun, § 212. 3; and in some irregular ones, the fem. form in Kal is almost the only one in use, e. g. in verbs Pe Yodh, etc.

§ 196. *The Infinitive absolute* takes Qamets in the first syllable, and Hholem impure in the last.

E. g. קָטוּל.

Note. This form is preserved even in most of the irregular verbs. In verbs עָו, however, we have קָוָה for קָוָה. The *derived* conjugations preserve, for the most part, the final Hholem impure in the Inf. absolute; e. g. Niph. דִּקְטַל, Piel קָטַל, Pual קָטַל. Hiphil has Tseri; as דִּקְטַל or דִּקְטַל. The variations will be noted under the respective classes of verbs.

§ 197. *The Future tense* is declined by *prefixing* fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by *suffixing* them, in some cases, in order to mark the gender, or number, or both.

Compare the Præter (§ 194), which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

*Singular.*

|             |            |                       |  |
|-------------|------------|-----------------------|--|
| Inf. const. | קָטַל      | ground-form.          |  |
| 3 masc.     | יִקְטַל    | by prefixing          | — י {prob. from יָהָא, י for י to begin a word.          |
| 3 fem.      | תִּקְטַל   | . . . . .             | — ת deriv. uncertain.                                    |
| 2 masc.     | תִּקְטַל   | . . . . .             | — ת from תִּהְיֶה.                                       |
| 2 fem.      | יִתְקַטַּל | by suff. and pref., י | — ת {pref. from יָהָא; suff. from יָהָא to mark the fem. |
| 1 com.      | אִתְקַטַּל | by prefixing          | — א from אֵינִי.   |

*Plural.*

|         |                                  |    |         |   |
|---------|----------------------------------|----|---------|---|
| 3 masc. | יִקְטְלוּ by suff. and pref., וּ | —  | י       | deriv. of וּ uncertain.                             |
| 3 fem.  | תִּקְטְלֶנָּה . . . . .          | ן  | נָה — ת | { deriv. of ת uncertain;<br>נָה from תִּקְטְלֶנָּה. |
| 2 masc. | יִקְטְלוּ . . . . .              | וּ | — ת     | pref. from. אֶתָּם.                                 |
| 2 fem.  | תִּקְטְלֶנָּה . . . . .          | ן  | נָה — ת | { prefix from אֶתָּן; נָה<br>from תִּקְטְלֶנָּה.    |
| 1 com.  | יִקְטְלוּ by prefixing           | —  | נ       | from אֶנִּי.  |

[§ 198. *The formative prefixes or præformatives* of the Fut. would appropriately have a Sheva for their vowel-pointing, (as in Piel and Pual they have); but the vowel here receives various modifications according to the pointing of the letter which follows; §§ 136—139.]

[§ 199. In the derived conjugations, Niphal, Hiphil, Hophal, and Hithpael, the *præformatives* of the Fut. usually expel the characteristics of the conjugation, and transfer their vowel points to themselves, § 118; e. g.

| Fut. Niphal  | יִקְטֹל instead of | יִקְטְלוּ from Inf. | יִקְטֹל    |
|--------------|--------------------|---------------------|------------|
| — — in verbs | יָקוּם עוֹ         | — יִקְוֹם           | — יָקוּם   |
| — Hiphil     | יִקְטִיל           | — יִקְטִיל          | — יִקְטִיל |
| — — in verbs | יָקִים עוֹ         | — יִקְוִים          | — יָקִים   |
| — Hophal     | יִקְטֹל            | — יִקְטֹל           | — יִקְטֹל  |
| — — in verbs | יָקִים עוֹ         | — יִקְוִים          | — יָקִים   |
| — Hithpael   | יִקְטָל            | — יִקְטָל           | — יִקְטָל  |

§ 200. *The final vowel of the Fut.* may be (like that of the Præter and Inf.) either Hholem, Pattahh, or Tseri.

E. g. *Hholem*; which is by far the most usual form, as יִקְטֹל. *Pattahh*; which is common in *intransitive* verbs having a Præter with Tseri, and also in verbs with a Guttural in the final syllable, and some others, as יִקְבֹּד, יִשְׁמַע, יִמְצָא, יִמְצָא=יִמְצָא, יִמַּל=יִמְלֹ, etc. *Tseri*, as יִאָּמַר, יִשָּׁב, יִתֵּן=יִתְּן, etc.

§ 201. *The Imperative* follows the same analogy as the Future, usually taking the same vowels in its final syllable, and for the like reasons. It is declined by means of *suffix*-fragments, like those in the Præter and Future.

Note. The Imp. has only the *second* persons. When an Imp. sense for the 1st and 3rd persons was needed, the Hebrews employed those persons respectively of the Fut. tense.

§ 202. *The participles in Kal are both active and passive*; in the other conjugations there is but *one* form, which follows the respective conjugations with regard to its meaning.

E. g. Kal כֹּתֵב *scribens*, כְּתוּב *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Præter, as Præt. כָּתַב, part. כָּתֹב; Præt. כָּתַב, part. כָּתֹב; so in verbs עָרַב, Præt. עָרַב, part. עָרֹב. In Niphal the same principle prevails, with a slight variation; as Niph. כָּתַב, part. כָּתֹב, i. e. with final Pattahh prolonged.

Note 1. *Intransitive verbs* usually have but one form of the principle in Kal; which may have either an *active* or *passive* meaning, as the case requires.

Note 2. Beyond Niphal, all the participles are derived from the Inf. form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. Piel מְכַתֵּב, Pual מְכַתֵּב, Hiphil מְכַתֵּב, Hophal מְכַתֵּב, Hithpael מְכַתֵּב. In the *passive* forms, the final Pattahh of the ground-form is prolonged, i. e. it becomes Qamets. Any departures from this principle will be noticed where they occur.

Note 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms of the masc. and fem. gender.

### *Subjunctive and Optative Moods.*

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek; but it employs in the room of them, and to a certain extent, *peculiar forms of the Fut. tense.*

*Note.* In the Arabic, the usage of the Fut. in this way, is far more defined and general than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The Future is varied, for the purpose of expressing an *optative* or *conditional* sense, by paragoge and apocope.

(a) *By paragoge*, viz. of הָ and sometimes הָ; e. g. Fut. יִכְתֹּב, with paragoge יִכְתֹּבְהוּ; so יִכְתֹּבְהוּ, with paragoge יִכְתֹּבְהוּ; יִכְתֹּבְהוּ, with paragoge יִכְתֹּבְהוּ.

(b) *By a kind of apocope*; which generally consists in rendering shorter the final long vowel; and in some cases, in casting away the

final letter and vowel; e. g. יִקְטִיל, apoc. יִקְטַל; יָמוּת, apoc. יָמוֹת with Hholem pure, (which is shorter than ה); יִגְלֶה, apoc. יִגַּל.

§ 205. *The Paragogic Future* is, for the most part, confined to the 1st person, singular and plural; the 2nd and 3rd persons rarely exhibiting it. It is employed in all the conjugations; but it is very rare in the *passive* ones and in verbs לָה. It is used,

(a) As an *Optative*; e. g. אֶמָּוֶת let me die. (b) To express excitement, urging, assurance, strong determination; as אֶלְכָּה I must go, אֶצִּיחַ let me rise up, אֶדְבַּר I am resolved to speak, גִּלְכָּה let us go, etc. (c) After the particles לְמַעַן, וְ (that), it expresses the latter part of *conditional* sentences; as לְמַעַן אֶסְפָּדָה, so that I may declare; וְנֹאכְלָה that we may eat. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note 1. Examples of paragoge in respect to the *third* and *second* persons of verbs, may be found in Is. v. 19: Ezek. xxiii. 20; Ps. xx. 4.

Note 2. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb in the first person to be adopted, particularly in the later Hebrew; but not with any speciality of meaning, as וְאָמַרְהָ and I said, Gen. xli. 11, וַנְּחַלְמָה and we dreamed; comp. § 206. Note 1.

§ 206. *The apocopate Future*, on the other hand, is mostly confined to the 2nd and 3rd persons, rarely making its appearance in the first; e. g.

|           |        |                |                  |                 |                    |
|-----------|--------|----------------|------------------|-----------------|--------------------|
| Reg. verb | Hiph.  | יִקְטִיל apoc. | יִקְטַל          | תִּקְטִיל apoc. | תִּקְטַל           |
| Verbs עוֹ | Kal    | יָמוּת —       | יָמוֹת           | תָּמוּת —       | תָּמוֹת            |
|           | Hiph.  | יָמוּת —       | יָמוֹת           | תָּמוּת —       | תָּמוֹת            |
| Verbs לָה | Kal    | יִגְלֶה —      | יִגַּל (יִגְלֶה) | תִּגְלֶה —      | תִּגַּל (תִּגְלֶה) |
|           | Piel   | יִגְלֶה —      | יִגַּל (יִגְלֶה) | תִּגְלֶה —      | תִּגַּל (תִּגְלֶה) |
|           | Hiph.  | יִגְלֶה —      | יִגַּל (יִגְלֶה) | תִּגְלֶה —      | תִּגַּל (תִּגְלֶה) |
|           | Hithp. | יִתְגַּלֵּה —  | יִתְגַּל         | תִּתְגַּלֵּה —  | תִּתְגַּל          |

This Future is employed, (a) To express command, wish, prohibition; e. g. יִכְרֶת let him destroy; אַל תִּסְתֵּר hide not. (b) After וְ in a conditional sentence; as וְיִגֵּד that he may tell. (c) After the particles of negation, לֹא, אַל; as לֹא תוֹסֵף thou shalt not add; אַל תִּירָר thou shalt not be preferred.

[Note 1. *Vav conversive* (§ 208) connects itself very often with

such apocopate forms, but frequently without any speciality of meaning; e. g. וַיִּבְרֶךְ and he divided. Comp. § 205. Note 2; also § 101. *b*.

Note 2. The proper apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it, in all the conjugations; nor do all classes of verbs admit it; nor does any verb admit it in cases where it has a formative suffix.

Note 3. The apocopate Futures, specially in poetry and in the later Hebrew, are not always of *special* significance, but are often employed as the common ones.]

N. B. The Fut. with retracted accent and final syllable shortened because of this retraction, does not always and of course belong to the Fut. apocopate; for not the apocopate forms only, but also others, occasionally suffer such rétraction and shortening of the final syllable; see § 101. *b. d*.

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שְׁמַר, שְׁמַרְךָ, קוּם, קוּמָה, סַפֵּר, סַפֵּרְךָ. *Apocopate*; as הִקְטַל (for הִקְטִיל); so בָּלַח, apoc. בָּל; מוּל, apoc. מוּל; שְׁמַע, apoc. of שְׁמַעְנָה, תִּרְאֶה, apoc. of תִּרְאֶנָּה.

*Future with Vav conversive.*

§ 208. Vav with Pattahh prefixed to the Future tense, and followed by a Daghesh forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Præter, in respect to meaning.

E. g. וַיֹּאמֶר he said, also וַיֹּאמְרוּ he said or and he said. If the præformative letter of the Fut. be א, the Daghesh is omitted and the vowel is lengthened; as וַיִּקְטַל, § 112. If the præformative letter of the verb have a Sheva simple, Daghesh forte is usually omitted after the Vav; e. g. וַיִּזְכֹּר, § 73. Note 3.

[Note 1. *Vav conversive* is often connected with the paragogic first pers. Fut., § 205. Note 2; also with the apocopate 2nd and 3rd pers. Fut., § 206. Note 1; in many cases without giving an *Optative* or *Subjunctive* meaning to them.

Note 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. *b*.

Note 3. *Vav conversive* is probably a fragment of the verb וַיִּקַּח to *bc*. The first letter is dropped (as it commonly is in Syriac), and the



fragment  $\text{הַ}$  is united to the Future by assimilating the  $\text{ה}$ , (as in  $\text{הַמֵּתָה} = \text{הִמָּתָה}$ ); so that  $\text{וַיִּקְטַל} = \text{וַיְהַרְגֵהוּ}$  *it was* [that] *he killed*, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.

Note 4. When Vav is *not* conversive, and is prefixed to the Fut., it has a different punctuation from the above; e. g. in Gen. i. 6,  $\text{וַיְהִי}$ , but with Vav conversive  $\text{וַיְהִי}$ ; so  $\text{וַיִּקְטַל}$ , but with Vav conversive  $\text{וַיִּקְטַל}$ .]

*Præter with Vav.*

§ 209. Vav præfixed to the Præter is merely a *conjunction*. But it often gives to the Præter the sense of a Future, because it connects it with a preceding Future or Imperative.

Note. As Vav conversive prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the *Præter* usually throws the tone *forward*, as  $\text{וַיַּעֲבֹדְתִי}$ , § 101 *a*.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

*Occasional peculiarities in the forms of Verbs.*

[§ 211. The peculiarities now to be noted are not confined to any one conjugation or class of verbs, but apply more or less to all the different conjugations and classes of them.

(*a*) Paragogic letters are often suffixed to some of the forms; e. g.

(1) *Nun*, to persons ending in  $\text{ו}$  or  $\text{י}$ ; as  $\text{וַיִּקְרָאוּן}$  instead of  $\text{וַיִּקְרָאוּ}$ ,  $\text{וַיִּתְּבַּחוּן}$  instead of  $\text{וַיִּתְּבַחוּ}$ ; rarely to the Præter, as  $\text{וַיִּדְעוּן}$  instead of  $\text{וַיִּדְעוּ}$ ; see § 109. *c*. § 146. *b*. (2) (*a*)  $\text{הַ}$ , usually to the Fut. and Imp. active, § 204. § 205. § 207; rarely in the Præter, as  $\text{וַיִּגְדֹּהַ$  for  $\text{וַיִּגְדֹּהַ$ ; Niph. Præt. fem.  $\text{וַיִּפְלֹאֶה}$ , with  $\text{הַ}$  parag.  $\text{וַיִּפְלֹאֶהַ$ ; Hiph. fem.  $\text{וַיִּחְבֹּאֶהַ}$ , with parag.  $\text{וַיִּחְבֹּאֶהַ$ . (*b*) Sometimes  $\text{הַ}$  is used instead of  $\text{הַ}$ ; e. g. 1 Sam. xxviii. 15,  $\text{וַיִּהְיֶה הָאֵלֹהִים}$ . (3) *Aleph* paragogic or otiant, rarely; as  $\text{וַיִּלְכֹּדוּ}$  the same; so  $\text{וַיִּפְשְׁוּ}$  for  $\text{וַיִּפְשְׁוּ}$ , § 125. *a*. (4) Participles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as  $\text{וַיִּהְיֶה לְרֹאשׁוֹתָי$ . (5) Sometimes the Inf. mood takes it; as  $\text{וַיִּהְיֶה לְרֹאשׁוֹתָי}$ . (6) Also the Præter 2nd pers. fem., as  $\text{וַיִּתְּבַּחְתִּי}$ .

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g.  $\text{רָאָה}$  for  $\text{רָאָה}$ ,  $\text{יָנַח}$  for  $\text{יָנַח}$  (comp. § 122. 1); but this usage is rare. Oftener  $\text{י}$  is written for  $\text{יָ}$ ; as  $\text{יָנַח}$  for  $\text{יָנַח}$ . Sometimes  $\text{יָ}$  for  $\text{י}$ ; as  $\text{יָנַח}$  for  $\text{יָנַח}$ ,  $\text{עָשָׂה}$  for  $\text{עָשָׂה}$ . So  $\text{יָנַח}$  for  $\text{יָנַח}$ , etc.

(c) The prepositions  $\text{בְּ}$ ,  $\text{בִּי}$ ,  $\text{בִּי}$ , prefixed to the Inf. of Niphal, often (not always) expel the  $\text{ח}$  characteristic, and stand in its place; as  $\text{בְּחַטָּא}$  for  $\text{בְּחַטָּא}$ ; comp. § 199.

(d) *Mem præformative* in participles is sometimes (rarely) omitted; as  $\text{חָלַח}$  for  $\text{חָלַח}$ ,  $\text{בְּחַטָּא}$  for  $\text{בְּחַטָּא}$ , etc.]

## REGULAR VERBS TRANSITIVE.\*

### NOTES ON PARADIGM I.

The student is first of all to commit paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The paradigms are, for convenience' sake, thrown together at the end of the Grammar.

N. B. The learner will be careful to note, that the tone is on the *ultimate* in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

### Kal.

[§ 212. (1) *Præter*. The unusual forms are 3 fem. sing. in  $\text{יָ}$ , e. g.  $\text{יָנַח}$  from  $\text{יָנַח}$ ; also 2 pers. masc.  $\text{יָנַחְתָּ}$  for  $\text{יָנַחְתָּ}$  ( $\text{ח}$  parag.), § 211. 2;  $\text{יָנַחְתְּ}$  for  $\text{יָנַחְתְּ}$  2 pers. sing. fem. (Yodh parag.), § 211. 6.

(2) The example  $\text{יָנַח}$  exhibits the Fut. with *Pattahh*, (familiarly called Fut. *A*); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the *Præter*; § 181. *b*. The Inf. of  $\text{יָנַח}$  is  $\text{יָנַח}$ ; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Less usual forms of the Infinitive*. Besides the usual forms in the paradigm, there are, (a) Inf. absolute,  $\text{יָנַח}$ , Vav omitted; Inf. construct  $\text{יָנַח}$ , Vav *fulcrum* only; also as  $\text{יָנַח}$ . (b) The Inf. has *feminine* forms also, though rarely; e. g. like  $\text{יָנַח}$ ,  $\text{יָנַח}$ ,  $\text{יָנַח}$ ; ( $\text{יָנַח}$ ), like the Chaldee, is doubtful).

\* Some of the verbs here treated of are *intransitive* also; but in *general* it is otherwise; and so, a *potiori nomen fit*.

Note. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. const. it is pure and mutable. Hence it is shortened before Maqqeph; as  $\text{קֶטֶל} qetöl$ . Before suffixes it is shortened and transposed; see the Inf. with suffixes in Par. XXII.

(d) *Less usual forms of the Future.* These are  $\text{קִטֹּל}$  (Vav *fulcrum*), rarely as  $\text{קִטֵּל}$  except in verbs with a Guttural in the final syllable, or verbs intransitive having a Præter with Tseri; still more seldom as  $\text{קִטִּיל}$ . First pers. parag. as  $\text{אֶקִּטֹּל}$  very rare. In pause  $\text{אֶקִּטִּיל}$ , § 146; with 1 parag. the latter form ( $\text{אֶקִּטֵּב}$ ) becomes  $\text{אֶקִּטִּבִּי}$ . Three times the 3rd plur. fem. has a præformative  $\text{י}$  instead of  $\text{ת}$ ; e. g.  $\text{יַעֲמִידֶנָּה}$  instead of  $\text{תַּעֲמִידֶנָּה}$ , Dan. viii. 22, also the like forms in Gen. xxx. 38; 1 Sam. vi. 12.

(5) *Imperative*;  $\text{קִטֹּל}$  (Vav *fulcrum*), sometimes as  $\text{קִטֵּל}$ . Paragogic,  $\text{קִטֹּלָה}$ ,  $\text{קִטֵּלָה}$ , rarely as  $\text{קִטִּילָה}$ ,  $\text{קִטֵּלָה}$ . Imp. 2nd pers. fem. sing. seldom as  $\text{קִטִּילִי}$ ,  $\text{קִטֵּילִי}$ , 1 Sam. xxviii. 8. Second pers. masc. plur. (seldom)  $\text{קִטִּילִי}$ ; in pause, sometimes as  $\text{קִטִּילִי}$ ,  $\text{קִטֵּילִי}$ . The Hholem here is pure; as it is also in the Inf. and Future. A kind of apocopate form is not unfrequent of the 2 pers. fem. plural; e. g.  $\text{שְׁמַעְנִי}$  with final furtive Pattahh, instead of  $\text{שְׁמַעְנֶנּוּ}$ .

Note 1. As the Hholem in the Future, Inf., and Imper., is *pure*, whether written without a Vav or with one, it is of course shortened when the accent is thrown off; e. g. before Maqqeph,  $\text{יִקְטֹל} yiq-töl$ , so before a suffix,  $\text{יִקְטֹלְכֶם}$ ; Inf. and Imp.  $\text{יִקְטֹל} qetöl$ .

Note 2. Some verbs have both Fut. *O* and *A*; e. g. such as  $\text{שָׁבַת}$ ,  $\text{טָרַף}$ ,  $\text{גָּדַר}$ ,  $\text{קָפַץ}$ , etc., (see Lex.) without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g.  $\text{קָצַר}$ ,  $\text{קָרַשׁ}$ ,  $\text{קָלַשׁ}$ ,  $\text{קָזַר}$ , etc. (see Lexicon).

(6) *Participles active.* Frequently written  $\text{קֹטֵל}$ , although the Hholem is *impure*, § 63; very seldom as  $\text{קֹטִיל}$ ,  $\text{קֹטֵל}$ , or  $\text{קֹטִיל}$ , which are doubtful forms. With Yodh parag.,  $\text{קֹטֵלִי}$ , fem.  $\text{קֹטֵלָתִי}$  (from the fem. form  $\text{קֹטֵלָה}$ ). Participles are declined as adjectives, having masc. and fem. as well as sing. and plural forms; see parad. XXI.

(7) *Participles passive.* Sometimes written  $\text{קֹטֵל}$  (§ 41), seldom as  $\text{קֹטִיל}$ . The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.]

### Niphal.

[§ 213. (1) The *Præter* has no variations from the paradigm. (2) Inf. abs.  $\text{שָׁדַר}$  for  $\text{שָׁדַרָה}$ , Ezek. xiv. 3;  $\text{הִפְדָּה}$  for  $\text{הִפְדָּה}$ , Ps. lxxviii. 3.

(3) The final Tseri, in the forms of the Inf. const., Fut., and Imp.,

is *pure*, and of course shortened when the accent is thrown off; e. g. הַשְׁמִיר, הַלְכֵּד, Inf. הִפְתֵּר. A *disjunctive* accent often changes the Tseri to Pattahh; as וַיִּנְמָל, § 129. *d.* § 145. The actually occurring plur. fem. 2nd and 3rd persons more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as הִתְאַבְּלָה, Jer. xxiv. 2; so that *as to the forms with Tseri, as in the paradigm, it is somewhat doubtful whether they were the predominant ones in the language.*

(4) *Future* 1st pers. sing. often takes Hhireq under the præformative; e. g. as אֶתְּרַשׁ, אֶתְּקַל, etc.]

### Piel.

[§ 214. (1) *Præter* sometimes with Seghol, as יִפְּרֶה; oftener with Pattahh, as לִפֵּד, specially before Maqqeph, as מִלְטִיחוּהוּ. (2) *Infinitive* fem. forms rather frequent, as וַיִּמְרָה; with suffix, as וַיִּתְּקַתֶּה. (3) *Imperative A*, as פִּלְג. (4) *Participle* sometimes without ה, as שֶׁבַח for מְשַׁבַּח, Eccl. iv. 2. § 108. *a.* 3. The plur. fem. Future has sometimes Pattahh instead of Tseri, e. g. תִּתְּקַלְּהוּ instead of תִּתְּקַלְּהֶנּוּ; comp. § 213. 3.

Note 1. The final Tseri throughout Piel is *pure*; and of course it should be shortened whenever it loses the accent; e. g. קִדְּשִׁי. *Nun* parag. usually retains it, as יִחַלְבִּין.]

Note 2. *Daghesh forte* in the middle radical is not unfrequently omitted in writing, when the middle radical has a Sheva; as יִבְקָשִׁי for יִבְקָשִׁי, § 73. Note 3.]

### Pual.

[§ 215. (1) *Præter* very rarely, as קִוִּטַּל, a mere orthographic variation. Once לִקְחָה for לִקְחָה. (2) *Participle* sometimes omits ה; as לָקַח for מְלַקַּח, מָרַט for מְמַרְט, etc. § 108. *a.* 3.]

Note. *Daghesh* is sometimes omitted in writing here, as in Piel; see Note 2 above.

### Hiphil.

[§ 216. (1) *Præter* sometimes with Seghol under the ה, as הִכְלִמְנִי instead of הִכְלִמְנִי. Rarely א is put for ה, as אֶנְגַּלְתִּי (Is. lxiii. 3) 1st pers. sing. for הִנְגַּלְתִּי.

(2) *Infinitive absolute* frequently as הִתְקַטַּל, (once אֶשְׁבִּיחַ Jer. xxv. 3, Chaldee form א for ה), or הִתְקַטִּיל. (3) *Inf. construct* seldom as הִתְקַטַּל. With preposition, as לְהִתְקַטִּיל and לְהִתְקַטֵּל, § 108. *b.* In a few instances the præformative has *Hhireq*; as הִרְגִּיו, like the *Præter*.

(4) *Future apocopate* יִתְקַטַּל, and specially with ו as וַיִּתְקַטַּל, having a Tseri pure and mutable, § 206. This of course is shortened, when it loses the accent. A peculiar anomaly of the 3rd pers. plur. here, is



וַיִּדְבְּקוּ, וַיִּדְרְכוּ, וַיַּעֲבְדוּ, 1 Sam. xiv. 22; xxxi. 2; Jer. ix. 2. This is after the manner of the Aramæan.

(5) *Imperative* takes the apocopate form with Tseri, in the 2nd pers. sing. masc. and 2nd plur. fem.; but it sometimes has the form הִקְטִיל here; and with parag. הִ, and with suffix pronouns, it always follows this model; e. g. הִקְטִילָהּ, הִקְטִילְהֶם.

(6) The apoc. form of the Part. (מִקְטִיל) in the singular, is doubtful. But plural forms derived from such a singular, sometimes occur; e. g. מִקְטִילִים as from מִקְטִיל, Jer. xxix. 8; מַעֲזָרִים as from מַעֲזָר, 2 Chron. xxviii. 23.

REMARKS. In the Præter the ך is generally held fast, not being exchanged, in the persons where it is used at all, for any other vowel; but in the Inf., Fut., and Imp., the apoc. forms, and those with ! prefixed, or preceded by הִ, take Tseri instead of ך, which Tseri is for the most part pure and mutable. Instead of this, Pattahh is employed when the final syllable of the verb has a Guttural in it, § 236. § 230.]

*Note.* Respecting the tone-syllable in this conjugation, see § 100.

### *Hophal.*

[§ 217. Some verbs have both forms, i. e. as הִקְטִיל and הִקְטִיל; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the præformative, e. g. מִהִקְטִיל for מִהִקְטִיל; so in Hiph. יִהְיֶה for יִהְיֶה, verb לה. Instances of Hoph. Inf. abs. occur in Ezek. xvi. 4 (bis); Josh. ix. 24.]

### *Hithpael.*

[§ 218. (1) The end syllable with *Pattahh* is frequent here, which of course makes Qamets in pause; as הִתְקַדְּשׁ, הִתְקַדְּשׁ. (2) In the second and first person of the Præter, (where the usual vowel between the second and third radical is *Pattahh*, as in the paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; as וְהִתְקַדְּשִׁיתִּי, וְהִתְקַדְּשִׁיתֶם. (3) Maqqeph shortens the forms with Tseri, as this vowel is here pure and mutable; e. g. הִתְקַדְּשִׁיתִּי. (4) *Nun parag.* usually retains and prolongs the *Pattahh*, when that vowel is used; as הִתְקַדְּשִׁיתִּי. (5) *Daghesh forte* in the middle radical is sometimes omitted here, as in Piel and Pual; e. g. יִתְקַדְּדוּ (for יִתְקַדְּדוּ), Judg. xx. 15, the *Pattahh* being prolonged as a compensation.



(6) *The passive of Hithpael*, i. e. HOTHPAEL, sometimes occurs; e. g. וְהִתְקַדְּרִי, Num. i. 47; Deut. xxiv. 4; so וְהִתְקַדְּרִי (for וְהִתְקַדְּרִי), וְהִתְקַדְּרִי (for וְהִתְקַדְּרִי), with Qibbuts instead of Qamets Hhateph; comp. §. 184.]

*Special Forms.*

[§ 219. Besides the conjugations of the *regular* verbs here noted, Poel and Poal, also Pilel and Pulal, sometimes occur in them; but such cases are exceedingly rare. E. g. of the former, are וְהִתְקַדְּרִי and וְהִתְקַדְּרִי, part. וְהִתְקַדְּרִי Job ix. 15, וְהִתְקַדְּרִי (for so it should be pointed) Ps. ci. 5, וְהִתְקַדְּרִי 1 Sam. xxi. 3; of the latter, וְהִתְקַדְּרִי, וְהִתְקַדְּרִי.]

REGULAR VERBS INTRANSITIVE.

NOTES ON PARADIGM II.

§ 220. The 3rd pers. sing. Præter is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; וְהִתְקַדְּרִי from וְהִתְקַדְּרִי, וְהִתְקַדְּרִי from וְהִתְקַדְּרִי; but not always, as וְהִתְקַדְּרִי *shā-khāl-ti* from וְהִתְקַדְּרִי. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as וְהִתְקַדְּרִי *veyā-ghör-tā*.

§ 222. In the same manner, those few verbs which retain Tseri in the *derived* forms, shorten it either into Hhireq or Seghol when the tone is removed; e. g. וְהִתְקַדְּרִי, וְהִתְקַדְּרִי; וְהִתְקַדְּרִי, וְהִתְקַדְּרִי.

[Note 1. All the futures are with *Pattahh*, unless the Præter has *two* forms, *A* and *E*; as וְהִתְקַדְּרִי and וְהִתְקַדְּרִי, Fut. only וְהִתְקַדְּרִי, as in the paradigm.

Note 2. *In pause* the Tseri of verbs intransitive most frequently makes its appearance; e. g. וְהִתְקַדְּרִי, and so often. In a number of cases, a pause-accent makes the Tseri appear, which elsewhere does not appear; as וְהִתְקַדְּרִי, וְהִתְקַדְּרִי only in pause.

Note 3. Out of Kal the intransitive verbs conform to the model of the transitive ones, and need not separate paradigms. The whole number of them is very small; and the cases of departure in inflection from the model of Par. I., are comparatively very few.

Note 4. The verbs called *intransitive*, are in some cases *transitive*. As before, a *potiori nomen fit*.]

## VERBS WITH GUTTURALS.

§ 223. We have seen (§ 179) that the verb פָּעַל, (the example for paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as פ is the first letter in this verb, פ the second, and ל the third; so verbs with Gutturals may be denominated פ *guttural*, פ *guttural*, ל *guttural*, whose first, or second, or third *radical* letter is a Guttural.

*Verbs Pe Guttural; Par. III. IV.*

§ 224. Where other verbs would take a simple Sheva under the first radical, these *more usually* have a *composite* Sheva. This may be called *the smooth enunciation*.

E. g. יַעֲמֹד, יִחְזֹק, יִחַסֵּף, etc.

Note 1. The *præformative* letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. נִעְמַד, Hiph. הִעְמִיד; Hoph. הִעְמַד, etc.

Note 2. When the final vowel is Hholem, the preceding vowels are generally (ֿֿֿ); but when it is Pattahh, they are usually (ֿֿֿֿ); e. g. יַחְזֹק, יַחַסֵּף. Yet such forms as יַחֲזִיק do sometimes occur.

Note 3. As (ֿֿֿ) seems to be shorter than (ֿֿֿֿ), so the first is sometimes put for the second, where a more rapid enunciation is required; e. g. יַחְזִיק, but with יֵ, יַחְזִיקֵי.

§ 225. But not unfrequently the Guttural retains Sheva simple; and then the vowel under the præformative, etc., is still the same as it would be in case a composite Sheva had been employed; i. e. verbs Pe Guttural do *not* employ the regular short Hhireq under præformatives in the Fut., etc., but some other short vowel. This may be called *the rough enunciation*.

E. g. יַחֲזִיק, יַחֲזִיר, יַחֲזִיב, instead of יַחְזִיק, יַחְזִיר, יַחְזִיב. Only the verbs חָזַק and חָזַר in Pe Guttural make such forms as יַחֲזִיק and יַחֲזִיר.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g.  $\text{יַעֲמֹד}$ , not  $\text{יַעֲמֹדִי}$ , which would make an impossible syllable, § 42. § 140. So  $\text{יִאָסֶפֶי}$ , not  $\text{יִאָסֶפֶי}$ ;  $\text{הָעָמֵד}$ , not  $\text{הָעָמֵדִי}$ .

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. and Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the paradigms shows.

Note. In this respect verbs Pe Resh agree with verbs Pe Guttural, § 111; e. g.  $\text{הִרְמָס}$  instead of  $\text{הִרְמָסִי}$ .

*Notes on the Paradigm.*

[§ 228. (a) KAL. (1) *Inf. construct*, receiving prefix-prepositions with a Sheva, causes them to be pointed as the *præformatives* in the Future are; e. g.  $\text{לְעָמֹד}$ ,  $\text{לְאָכַל}$ , also  $\text{לֵאכַל}$ . Inf. fem. like  $\text{אֲשַׁמֵּד}$ ,  $\text{הִזְמִינָה}$ ,  $\text{הִמְלִינָה}$ , which last form is very unusual.

(2) *The Future* has two forms; as will be seen in the paradigm. Aleph here, whether a *radical*, or a *præformative* of the first pers. sing., takes the Seghol vowels in preference to the others. The two forms  $\text{אֶפְ}$  and  $\text{אֵפְ}$  are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g.  $\text{יִאָסֶפֶה}$ , plur.  $\text{יִאָסֶפֶי}$ . The reason of their exchange for each other, in many cases, is not apparent to us. It depended, probably, on the niceties of *vivâ voce* enunciation.

The Futures with the rough enunciation, i. e. with Sheva simple, are as  $\text{יִחְזַר}$ ,  $\text{יִחְדַּל}$ , usually having Pattahh in the first syllable when the last is O, and Seghol when the last is A; which last is probably an expedient in order to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I.; excepting that where the *final* Pattahh falls away, the *præformative* may take, and sometimes does take, Pattahh; as  $\text{יִחְזַרֵּה}$ , while the plural is  $\text{יִחְזַרֵּי}$ .

(3) *Imperative* with א, as  $\text{אָסֶף}$ ,  $\text{אָחֶז}$ . With ה parag., as  $\text{אֶסְפֵּה}$ . Imp. fem. sing.  $\text{הִשְׁפִּי}$ ,  $\text{הִחֲפִי}$  Ruth iii. 15, a peculiar form.

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g.  $\text{נִעְמַד}$ , or (according to the rough enunciation)  $\text{נִחְשַׁב}$ . But in the Inf. absolute with Hholem final, it is Pattahh (comp. a. 2. above), as  $\text{נִחְמֹד}$ ,  $\text{נִחְמֹר}$ ; very seldom with Pattahh in other cases, yet sometimes so, as  $\text{נִחְבֹּאתִי}$  Gen. xxxi. 27. Vav prefixed commonly occasions Pattahh; comp. § 224. Note 3. The increased

forms of the Part. also receive it; as נִעְלָם, נִעְלָמָה, נִעְלָמִים. In Esth. viii. 8, we find נִבְחָתוֹם, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough enunciation, as הִחֲסִיר. Peculiar is הִעֲלָה, § 142. *e.* 1. Vav prefixed changes the composite Sheva to the *A* class; e. g. וַיַּחֲרִמָּנִי, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward; comp. § 224. Note 3. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. הִעֲבִיר (Josh. vii. 7) for Inf. absolute הֶעֱבִיר; לֶעֱשֹׂר, Inf. abs. (Deut. xxvi. 12) for Inf. const. לַעֲשֹׂר. (3) *Future* with rough enunciation יִחֲסִיר; and so the Part. מִחֲסִיר. (4) הִזִּין is for הִצִּיז, § 119. *c.* 1; for the omission of the *א*, see § 118. Note 3.

(4) HOPHAL. With rough enunciation, הִחֲרַפֵּן; also (rarely) הִעֲלָה, § 142. *e.* 1; הִחֲרַתֵּל, Inf. abs. *sui generis*, Ezek. xvi. 4.

Note. The Daghes'd conjugations (i. e. Piel, Pual, and Hithpael) are *regular*, because they can never have a Sheva under their first radical.]

*Verbs Ayin Guttural; Par. V.*

§ 229. Where other verbs have Sheva simple under the *middle* radical, these take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having Hholem or Tseri in them, may exchange these for Pattahh. In Kal this is usual; in the other conjugations, less common. But still, the Inf. const. in Kal takes Hholem; comp. § 244. *b.* Note 2.

E. g. Fut. יִזְעַק, rarely as יִנְהֹם; Piel נִהַג, נִהֵם (see § 33); Hiphil Imp. הִרְחִק, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghes in the middle radical, they prolong the preceding vowel as a compensation, in cases where analogy would require such a Daghes. Verbs Ayin Resh imitate them in this; § 111. § 112.

*Notes on Paradigm V.*

[§ 232. (a) KAL. (1) *Inf. fem.* as נִשְׁחַטָּה, נִחַלָּה; also as נִחַקָּה. (2) *Future* anomalous יִצְחֹק, § 142. *e.* 1.



(b) PIEL. Præter with middle **ס**, takes either Tseri or Hhireq impure before it; as **מָסַן**, **פָּסַן**. Middle **ה** prefixes impure Hhireq; as **פָּהַן**. Middle **ח** and **ע**, Hhireq impure and rarely Tseri; as **פָּחַשׁ**, **פָּחַר**, **פָּעַר**, **פָּרַח**. Resh demands Tseri; as **פָּרַח**.

Future, Inf., Imp., and Part. with middle **ס** and **ר**, *usually* require Qamets before them; as **יִפְסֹר**, **יִפְרֹחַ**, **יִפְרֹחַ**. But **ה**, **ח**, **ע**, most commonly prefix Pattahh; as **יִפְחֹחַ**, **יִפְחֹרַח**, etc. Yet Qamets is sometimes used here; and even in the same verb, the Inf. may have one of these vowels, and the Fut. another; e.g. Inf. **יִפְעֹר**, Fut. **יִפְעֹר**, etc.

(c) PUAL. Here compensation is usually made for Daghesth excluded, by Hholem, e.g. **יִפְסֹל**, **יִפְרֹחַ**; but sometimes by Qibbuts impure, as **יִפְסֹל**, **יִפְרֹחַ**; see § 33.

(d) HITHPAEL. Here the vowel before the Guttural is varied, just as in the fut. Piel; see above under *b*. The accent affects Pattahh here in a peculiar way; e.g. **יִפְחֹחַ**, instead of **יִפְחֹחַ**, which is explained by § 142, *a*, and 144. **יִפְחֹחַ** = **יִפְחֹחַ** (§ 187. *b*. 3) is an instance of *Hithpoel*.]

*Verbs Lamedh Guttural; Par. VI.*

§ 233. Where by analogy the Guttural must have a Sheva, the vowel-points are regular.

Note. The 2nd pers. sing. fem. takes a furtive Pattahh under the Guttural; e.g. **יִפְחֹחַ** instead of **יִפְחֹחַ**, § 52. 2. If the Pattahh under **ע** here was a proper vowel, the pointing would be **יִפְחֹחַ**, i. e. with **ח** *Raphē*. Punctuation like **יִפְחֹחַ** is very rare.

§ 234. Where the Guttural is preceded by **י**, **י**, **י**, immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute and in the Part. pass. of Kal; in Hiph. throughout, where **י** is usually retained. The Inf. const. in Kal commonly follows the same usage, as **יִפְחֹחַ**; compare (§ 230) a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. nearly always take Pattahh; also the fem. Part. Segholate; as **יִפְחֹחַ**.

Note. The Imp. appears to have Hholem sometimes; e.g. **יִפְחֹחַ**, Gen. xliii. 16.

§ 236. All the forms with pure final *Tseri* may retain

it, and put a Pattahh *furtive* under the Guttural; or they may substitute a real Pattahh instead of these vowels.

E. g. שָׁמַע or שִׁמַּע.

Note 1. *Prolonged* forms, i. e. such as the Inf. abs., the forms with a pause-accent, etc., retain Tseri. The *apocopate* forms take Pattahh.

Note 2. Verbs לִּי frequently imitate this class of guttural verbs, by taking Pattahh as their final vowel.

### IRREGULAR VERBS.

§ 237. Under this class are included all those in which any of the radical letters are *dropped*, or *assimilated*, or in which they become *quiescent*.

§ 238. These may be most conveniently distributed into (a) Those which are irregular פֿ, i. e. in the first radical (§ 223). (b) Those which are irregular ץ, i. e. in their second radical. (c) Those which are irregular ץ, i. e. in their third radical. (d) Those which are irregular פֿ and ץ, i. e. in their first and third radical.

#### I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פֿא, פֿי, and פֿן, i. e. whose first radical is either א, י, or נ.

#### VERBS PE ALEPH; PAR. VII.

§ 240. In most cases, verbs with א for their first radical belong to the class Pe Guttural, above described, א being treated as a Guttural. The verbs which really belong to the class now in question, are those in which א as first radical is quiescent.

[Note. Of these there are only *five*, viz. אָבַד, אָבָה, אָכַל, אָמַר, אָפַח. Three more, viz. אָהַב, אָחַז, אָסַף, sometimes exhibit a *quiescent* א, and sometimes a *guttural* one; e. g. אָחַז, אָחַז. For other explanations, see under paradigm VII.]

*Notes on the Paradigm.*

[§ 241. (a) KAL. (1) *The Future* drops ה quiescent of the root in the 1st pers. sing., and retains only the ה præformative which designates the first person; e. g. אֶמַר instead of אֶהְיֶמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of a Hholem; as יִהְיֶה (not יִהְיֶה); in אֶהְיֶה the Fut. has both forms, e. g. 1st pers. sing. אֶהְיֶה and אֶהְיֶה. The last syllable in these verbs usually exhibits *Tseri*, specially when it has a *disjunctive* accent; e. g. יִהְיֶה; with a *conjunctive* one, Pattahh is very common in the same syllable, e. g. יִהְיֶה.

Note. Quiescent ה here is not unfrequently omitted in writing; as יִהְיֶה for יִהְיֶה, יִמַר for יִמַר, etc.; see § 63.

(3) *Inf. construct* from אֶמַר, אֶמַר for אֶמַר, § 119. c. 1. *Imperative* once אֶמַר for אֶמַר, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as נִהְיֶה. (2) PIEL admits contraction; as מִלֵּךְ for מִלֵּךְ, מִלֵּךְ for מִלֵּךְ; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. הִקְבִּיל for הִקְבִּיל. —*Future*, נִהְיֶה (with accent retracted § 129) instead of נִהְיֶה, מִיֵּן for מִיֵּן; see § 119. c. 1. Fut. once with Hholem, as אֶהְיֶה, Jer. xlv. 8. —*Imperative*, הִקְבִּיל for הִקְבִּיל, § 119. c. 1. (4) HOPHAL, יִקְבֹּל (ו for ה § 122. 2) for יִקְבֹּל, like the contractions in § 119. c. 1.]

VERBS PE YODH; PAR. VIII—X.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a Vav for the first radical; e. g. יָלַד = יָלַד. (2) Those whose first radical is properly Yodh; as יָמַד. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical in the Future, etc.

FIRST CLASS OF VERBS PE YODH; PAR. VIII.

§ 243. (a) In Inf., Fut., and Imp. of Kal, the Yodh is for the most part *dropped*; the Præter and Part. are regular.

(b) In Niphal, Hiphil, and Hophal, the original ו ap-

pears; but it is *quiescent*, except in the Inf., Fut., and Imp. of Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as יָשַׁב, etc., as in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1st pers. sing. Fut. parag. יֵשֶׁב (from יָשַׁב), יֵשֶׁר (from יָשַׁר), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course usually takes the place of Tseri; as יֵשֶׁב, not יֵשֶׁב. In the Inf. const. and Imp. of Kal, Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *But the forms with final Pattahh* more usually retain the Yodh in Inf., Imp., and Fut. of Kal; and the Fut. takes Hhireq magnum in the first syllable; as יֵשֶׁב, יֵשֶׁר, יֵשֶׁר; see in Par. VIII.

[Note 1. Yodh quiescent is sometimes omitted here in writing; as יֵשֶׁב for יֵשֶׁב, Ps. cii. 5, § 63. So יֵשֶׁב for יֵשֶׁב.]

Note 2. The Inf. construct of the masc. form, is not analogical here with that of the forms with final Tseri in the Future. It takes Hholem; as יֵשֶׁב, יֵשֶׁב. One would naturally expect Pattahh.]

§ 245. *The derived conjugations* of both these classes of verbs are alike; the model is exhibited in the paradigms of Niphal, Hiphil, and Hophal.

[§ 246. Some verbs פִּי take both the forms above noted.

E. g. יֵשֶׁב, Imp. יֵשֶׁב and יֵשֶׁב; יֵשֶׁב, Fut. יֵשֶׁב, also יֵשֶׁב or יֵשֶׁב. The lexicons note such.]

#### *Notes on the Paradigm.*

[§ 247. KAL. (a) The Inf. of the class Fut. Tseri has more usually the fem. Segholate ending, as in the paradigm. With a Guttural, Pattahh of course is used; e. g. יֵשֶׁב (not יֵשֶׁב) from יָשַׁב, § 113. But sometimes the apocopate masc. form is used; as יֵשֶׁב from יָשַׁב. Another fem. form of the Inf. is as יֵשֶׁב from יָשַׁב. The suffix Inf. fem. is as יֵשֶׁב, יֵשֶׁב (שָׁבַת) from יָשַׁב; so יֵשֶׁב, יֵשֶׁב from יָשַׁב, etc.

(b) The Inf. of the class Fut. Pattahh is regular; see § 244. b.



Note 2. The feminine forms are as יִבְלֶת, from יָבַל; יִרְאָה from יָרָא. Forms with Vav *fulcrum*, as יִשְׁוֹן.

(c) *The Future, which has Tseri final*, is pure, so that it may be shortened; as it is in יִבְלֶשׁ, with tone retracted, § 129. With ה parag., as יִרְעֶה, יִדְעֶה. Altogether anomalous is the Fut. יִירַע.

(d) *The Imperative*; (1) Where the Future is Tseri, commonly takes a *paragogic* letter; as יִרְדֵּה, לִקְדֵּה (לִקְה), from יָרַד, לָקַח masc. forms; so with ה parag., as יִדְעֶה, masc. יִדְעֵה, § 125. b. (2) The Imp. of the verbs Fut. Pattabh regularly retains its Yodh radical.

(e) NIPHAL. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו; e. g. יִירְחֵל, יִירְחֵל with retracted tone, § 129.

Note. It is peculiar also, that the first pers. sing. here (like the other persons) retains Hhireq in its first syllable, as אֶחָרַשׁ, אֶחָרַשׁ, etc.; not אֶחָרַשׁ, etc., as in most other analogous cases.

(2) Part. plur. const. נִיגִי (instead of נִגִּי) from נָגַה; also נִהְלֶשׁ with Tseri, instead of נִקְשׁ, from נָקַח.

(f) PIEL. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghes in the second; e. g. וַיִּבֶשׁ instead of וַיִּבְשׁ, וַיִּדֹּד for וַיִּדֹּד, etc.

(g) HIPHIL. (1) *The Future* with retracted tone, as וַיִּזְלַד. Sometimes the characteristic ה is retained in the Future, as יִחְשִׁיעַ; יִחְשִׁיעַ; so יִחְרֹדֶה, יִחְרֹסֶה, from יָרַדֶּה, יָרַסֶּה; comp. § 199. (2) *The Imperative* sometimes retains its Vav moveable; as וַחֲנִיָּא for חֲנִיָּא, Gen. viii. 17; so וַחֲוָשֶׁר for חֲוָשֶׁר, Ps. v. 9.

(h) HITHPAEL sometimes retains the original Vav, and uses it as moveable, e. g. וַחֲנִיָּדֶה, וַחֲנִיָּדֶה, וַחֲנִיָּדֶה.]

SECOND CLASS OF VERBS PE YODH; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class described.

See remarks in Paradigm IX.

Note. Only seven verbs belong to this class; viz. יָמַר, יָלַל, יָטַב, יָמַר, יָמַר, יָמַר Hiph.

§ 249. *The Future Kal* here is sometimes with Pat-

tahh, and sometimes with Tseri; mostly written fully, but sometimes defectively.

E. g. יִיטב, as in the paradigm; but also, יִיָּצַר, יִיָּצַר, יִיָּצַר, יִיָּצַר. Of course this class of verbs agrees with the preceding one as to the final vowel in the Fut. of Kal, i. e. it has both Tseri and Pat-tahh. No Infin. form occurs here.

### Notes on the Paradigm.

[§ 250. HIPHIL, as the paradigm shows, may be written either *plene* or *defective*. (1) *The Future* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; יִיָּשֶׁר, Prov. iv. 25; אִיָּסִירָם, Hos. vii. 12. Comp. § 247. g. 2, and h.

Note. Two Futures are altogether anomalous; e. g. יִיָּטִיב, Job xxiv. 21; also יִיָּלִיל. The like to this is יִיָּדַע, in Kal Future, Ps. cxxxviii. 6: § 247. c.

(2) *Imperative* once retains a *moveable* Yodh in the Qeri, הִיָּשֶׁר, Ps. v. 9. So the Part. of Hiphil, as הִיָּמִינִים 1 Chron. xii. 2.]

### THIRD CLASS OF VERBS PE YODH; Par. X.

§ 251. The peculiarity here is, that Yodh is assimilated in the Fut. of Kal, in Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. יָצַג, יָצַג, יָצַג, יָצַג. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. יָסַד, יָסַר, יָצַק, יָצַר, יָשַׁר.

Note 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פִּן. The question is one of etymology. It matters not for the student, which way it is decided. I follow the *Lexicon of Gesenius*, for convenience' sake rather than from conviction. The fulness of the paradigm supersedes the necessity of additional notes.]

### VERBS PE NUN; PAR. XI.

§ 252. The peculiarities of these verbs are, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[Note. In this case, the Imper. more commonly takes the parag. form, as *שֶׁשׁ, בִּשֶׁשׁ, יִשֶׁשׁ*; *הִשֶׁשׁ, בִּהֶשֶׁשׁ*. The Inf. commonly has a Segholate form, in cases of aphæresis, i. e. where the first radical is dropped; as *שֶׁשׁ* in the paradigm. *But abridged forms in these verbs either of the Inf. or Imp., are not frequent at all.* These Inf. and Imp. modes more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf. and Imp. *נִשֶׁשׁ, נִשְׁשׁ*; Fut. *יִשֶׁשׁ*; Inf. and Imp. *יִשֶׁשׁ, יִשְׁשׁ*; Fut. *יִשֶׁשׁ*.]

§ 253. Verbs whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs פֶּן.

Note. The reason is, that the Daghesh (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage commonly preserved the Nun before them. But in Niphal Præter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as *נָחַם*, not *נִנָּחַם*, the vowel in the first syllable being prolonged as usual, § 112. Note. § 33. The verb *נָחַם* more usually drops נ in the Fut. of Kal; as *יִנָּחַם*, but also *יִנְחַם* 3rd person, Ps. lxxviii. 3. In other respects, the verbs just named are *regular* in respect to Nun.

#### Notes on the Paradigm.

[§ 254. (a) KAL. (1) Inf. const. like *שֶׁשׁ*, occurs only in six verbs. Once Inf. *שִׁוּשׁ*, from *שָׁשׁ*, Ps. lxxxix. 10. The reg. form *שֶׁשׁ, שָׁשׁ, שִׁשׁ*, is *most frequent*. Some verbs have both forms; as *שָׁשׁ* and *שִׁשׁ*. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as *שֶׁשׁ, שִׁשׁ*.

(2) *Future Hholem* is more frequent than Fut. Pattahh in these verbs. Fut. Tseri only in *שִׁשׁ*. Some verbs have both Fut. *O* and *A*; as *שִׁשׁ, שִׁשׁ*. Some at one time retain נ, and at another omit it, in different examples of the Fut.; as *שִׁשׁ, שִׁשׁ*, etc.

(3) *Imperative*, like the Inf., seldom drops the radical נ, § 252. b. The abridged forms are like *שֶׁשׁ, שֶׁשׁ* (before Maqqeph *שֶׁשׁ*), *שֶׁשׁ, שֶׁשׁ*; *שֶׁשׁ* from *שִׁשׁ*.

(b) NIPHAL. (1) Præter appears like Piel, because it drops the נ of the root, and inserts a Daghesh or prolongs the vowel; as *שָׁשׁ, שִׁשׁ*, Piel and Niph. *שָׁשׁ, שִׁשׁ*, Pi. and Niph. *שָׁשׁ, שִׁשׁ*, § 253. Once with Hho-

lem, as גְּמֹול. (2) *Infinitive abs.* sometimes as גְּבוֹהַּ, גְּבִיחַ Ps. lxviii. 3, גְּבִיחוֹן Jer. xxxii. 4. (3) *Participle* once as גְּבִיחַ, with suffix הָ.

(c) HIPHIL very rarely retains the ה; as גְּבִיחַ, גְּבִיחַ. So in Hophal, גְּבִיחוֹ. The usual vowel in Hophal is *short* Qibbutz, as in the paradigm.

Note. The verb לָקַח imitates לָקַח in Kal; see Lexicon. The verb גָּרַח assimilates its final ח also, before suffixes beginning with ה or נ; as גָּרַחַ, instead of גָּרַחַ, גָּרַחַ, etc. The Inf. is גָּרַחַ for גָּרַחַ (§ 157. 2), with suff. גָּרַחַ, Tseri being shortened, § 129. a.]

REMARK. The great variety of usage in verbs of this class, shows that the sound of ה was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph., Hiph., Hophal, *irregular*. Gesenius states the contrary of this, as to Kal, but a minute examination of all these verbs, will show that he is mistaken. The daghesh'd conjugations are regular throughout; so that no paradigm is needed.

## II. CLASS OF IRREGULAR VERBS.

(*Verbs irregular* ג.)

§ 255. These comprehend such as are defective in respect to their middle radical; i. e. such whose middle radical either falls out, or becomes quiescent.

### VERBS AYIN DOUBLED (ע''); PAR. XII.

§ 256. This class comprises all those whose second and third radicals are the same letter, and which often (not always) drop the second radical in the course of inflection; as סָבַב, Præt. סָבַב, Inf. סָבַב.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω, τιμῶ, φιλέω, φιλῶ*, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

#### *First law of contraction.*

§ 257. This is, that the second radical is dropped, and with it the point or vowel of the preceding letter (whether a proper vowel or a Sheva), and the vowel



belonging to the second radical is then *transferred* to the first radical.

E. g. קָבַב, קָבַב; קָבַב; יָקַב, יָקַב, etc. The alterations occasioned in the formative præfixes, etc., by this, will be considered in the sequel.

N. B. All the forms, which have an *impure* vowel in them, or a Dagghesh forte in the middle radical, are incapable of contraction; e. g. קָבַב, קָבַב, קָבַב, קָבַב, etc.

§ 258. Any accession to the end of a contracted form, (by declension or in any other manner), causes the second radical to reappear by a Dagghesh forte, but does not restore to the first radical its original vowel.

E. g. קָבַב, contr. קָב, with accession קָבִי *sāb-bū* (not קָבִי), קָבִי, קָבִי, etc. In all such cases, the middle radical, having lost its vowel, is written by a Dagghesh in the last radical, and joined in a syllable with the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables וּ and יְ (with the tone) are inserted before suffixes *beginning with a consonant*.

E. g. in the Præter וּ, as קָבִי, קָבִי; in the Fut. and Imp. יְ, as קָבִי, קָבִי. The Arabian, while he *writes* the words fully regular in these cases, *pronounces* them like the Hebrew.

§ 260. The præformatives of tense and conjugation, instead of the *short* vowel of regular verbs, in their contracted forms usually assume long *pure* vowels, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. קָבִי instead of קָבִי.

Note. In most cases the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of regular verbs; e. g. Kal Fut. יָקַב appears to come from a full Fut. יָקַב (like the Arabic Future); so that when ק is thrown, by contraction, into the second syllable, and Pattahh under the Yodh præformative comes to stand in a simple syllable, it of course becomes long, i. e. it goes into Qamets, § 130. So in Niph., where we have נָקַב apparently for נָקַב, and in the Fut. יָקַב for יָקַב; in Hiph.,

הִסְבּ from הִסְבֵּב, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. יִבֹּר, apparently from יִבְרַר; so Niph. נִזַּל as from נִזְזַל; Inf. יִהְיֶה, as from יִהְיֶזֶל, etc.

*Second law of Contraction.*

§ 261. This is, to insert a Daghesh in the *first* radical after præformatives, to give those præformatives the regular short vowel, and then to omit the doubling of the last radical when the word receives an accession at the end. The epenthetic ו and י are also omitted in this case.

E. g. Kal Fut. יִסֵּב, etc.; Hiph. יִהַם (from יִתַּם) instead of יִהָם; Hoph. יִפֵּת (from יִפְתָּה) instead of יִפְתָּה.

*Note.* In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel, *usually* take the place of the regular daghesh'd conjugations here, but not always; and sometimes both exist together, either as synonymous, or with some shades of difference, § 188. § 175. *a*.

§ 263. Verbs עֵ with the second and third radicals *guttural*, lengthen the preceding vowel in cases where Daghesh forte should be inserted but is excluded by the Guttural, § 112.

E. g. שָׁחַח, contracted שָׁח, 3rd pers. fem. שָׁחָה, 1st pers. שָׁחֹתִי.

*Note 1.* The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. *f*.

*Note 2.* The student must not fail to note, that in Kal verbs עֵ often retain the *regular* form; specially in the Præter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will show. An instance of conformity to both models in the Fut. is חָזַן, Fut. יִחְזֹן and יִחְזֶן; so רָנַן, Hiph. יִרְנֶן regular.

*Notes on the Paradigm.*

[§ 264. (*a*) KAL. (1) *The Præter* of verbs final Hholem conforms to the law of contraction in § 257; e. g. רָבַם, 3 plur. רָבּוּ; and so רָבּוּ, etc. Once, תַּמְנוּ = תַּמְנוּ, Ps. lxiv. 7; comp. § 266.

(2) *Infinitive const.* sometimes with Pattahh; as שָׁבֵל, Inf. fem. רָעָה from רָעָע. The Inf., in a considerable number of cases, is written with a Vav fulcrum, § 64; e. g. גִּוֵּל, דָּוִם, צוֹר. So Imp., even when it has a Dagghesh, as קוֹשׁ, דוֹמִי. Rarely has the Inf. a Shureq, as בָּוֵר, Ecc. ix. 1.

In the suffix state, or before Maqqeph, the Inf. having a pure Hholem shortens it, as חָקוּ, חָקוּ; חָם, חָם *töm*.

(3) (a) *The Future* usually has Hholem pure; but sometimes it appears with Vav fulcrum (§ 64); as יָעוּז for יָעוּז. This Hholem is shortened by losing the tone: as יָחֹן, יָחֹן; Ps. lxxvii. 2, or יָחֹן; Is. xxvii. 11; יָחֹן.

(b) *The Fut. with Pattahh* also occurs, which usually gives a Tseri to the præformative; as יָמַר, יָמַר, יָמַר, 1st pers. with Yodh fulcrum (§ 64) from יָמַר; but יָמַר in Amos v. 24 seems also to be Fut. Kal.

(c) *The Fut. also has Shureq* in a few cases; as יָרִיץ, יָרִיץ. So the second kind of contracted Future; as יָרִיץ (= יָרִיץ) instead of יָרִיץ, from יָרִיץ.

(4) *Imperative* also has Pattahh sometimes, as שָׁבֵל; with הּ parag. as שָׁבֵל; with Resh, as שָׁבֵל. It also has Vav fulcrum, as שָׁבֵל, Josh. x. 12, (No. 3 above.) The Imp. with Hholem pure of course shortens this vowel when the tone is removed; as שָׁבֵל, שָׁבֵל.

### Niphal.

[(b) (1) *Præter* sometimes with Tseri, as שָׁבֵל; also with Hholem, as שָׁבֵל, Is. xxxiv. 4. The præformative has sometimes other vowels besides Qamets; e. g. שָׁבֵל from שָׁבֵל; שָׁבֵל from שָׁבֵל; שָׁבֵל from שָׁבֵל; where the vowel under נ is long, because the Dagghesh forte is omitted in the second radical. This conforms to the *second* mode of contraction described above, § 261; comp. 260. Note, at the end; also § 111. § 112. According to these forms, we find שָׁבֵל (from שָׁבֵל), Ezek. xxii. 16; שָׁבֵל (from שָׁבֵל), Jer. xxii. 23.

(2) *Infinitive abs.* with Hholem; as שָׁבֵל, שָׁבֵל. *Inf. const.* with Tseri; as שָׁבֵל, שָׁבֵל, § 261. § 112.

(3) *Future* with Hholem as שָׁבֵל; with Resh, שָׁבֵל 2nd pers., שָׁבֵל 3rd pers. plur., from שָׁבֵל.

(4) *Imp.* with Hholem; as שָׁבֵל. (5) *Part.* with Tseri, as שָׁבֵל.]

### Hiphil.

[(c) This conj. has a pure Tseri throughout, in both syllables;

which is therefore liable to change, as is usual with all pure vowels ; e. g. **הִסֵּב** Hiph., 2nd pers. **הִסְבֹּתָ**, etc.

(1) It should be noted here, that Hiphil not only takes a **ПАТТАНН** *final*, in case it has a Guttural or a Resh in the last syllable, as **הִשָּׁח**, **הִזָּר**; and in pause, as **הִשָּׁחַי**, § 145; but also (not unfrequently) without either of these reasons; as **הִזָּבַי**, Part. **מִזָּבֵל**.

(2) *Præter* once **הִזָּל** = **הִזִּיל**, § 261. *Sui generis* is **הִפְתִּיתָ** for **הִפְתֹּתָ**, Prov. xxiv. 28; unless it may come from **הִפְתָּה**, which is more probable. (3) *Future* with tone retracted, **וַיָּסֵב**, etc.

(d) HOPHAL has no special anomalies except the manner in which the præform. is pointed, **הִסְבֵּב** for **הִסֵּב**.]

§ 265. *Resemblance between verbs ע"ע and ע"ו*. This is great. Hophal is the same in both; and the præformatives take, in the same way, a long pure vowel. Besides these general resemblances, there are many particular instances, in which verbs ע"ע exhibit the same appearance as verbs ע"ו.

E. g. Inf. **בִּירַר** from **בָּרַר** (instead of **בִּרְקַן**) from **רָקַן**. Fut. **יָרִין**, **יָרִיץ**, **יָשִׁיר**, etc. Hiph. Inf. **יְהִימֶה** (for **יְהִימֶה**) from **יָמַם**. Fut. **יָשִׁים**, from **שָׁמַם**; **יְחִימֶה** (for **יְחִימֶה**) from **יָחַם**. It may be justly doubted, however, whether the root is not ע"ו in all such cases; see § 298. § 299. I merely conform to the lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs ע"ע, with the *first* form of contraction (§§ 257—260), sometimes omit the usual Daghesh forte in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. **נִבְלָה** for **נִבְלָה**, **נִזְמַי** for **נִזְמַי**; Inf. **לִחְמַם** for **לִחְמַם**; Niph. **נִבְקָה** for **נִבְקָה**, Is. xix. 3; Fut. **נִבְדָּה** for **נִבְדָּה**, Jer. viii. 14; Ezek. xli. 7; Job x. 1. But these anomalies are by no means frequent.

Note. The conj. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpalpal, are declined regularly; the final Tseri etc. in them being pure, are subject to changes as usual.

*Remark 1.* Of the whole number of verbs Ayin doubled (124), 26 have only Piel etc. forms; 20 have only Poel etc. forms; 10 have only Pilpel etc. forms; 11 have both Piel etc., and Poel etc.; 2 have Piel etc. with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

*Remark 2.* The lexicons are very irregular in designating the conjugations Poel, Poal, etc.



The student must accommodate the designation to the actual form. The Vav usually accompanying the Hholem in these conjugations is sometimes omitted in writing, § 63.

*Remark 3.* Almost all the anomalies perplexing to the student, arising from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second* mode of contraction there exhibited, he will meet with but few cases which will trouble him.

### VERBS AYIN VAV; PAR. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout becomes *monosyllabic* by contraction.

Note. This species of verbs might also be justly called *contracted*, so that verbs עָצַם may be named the *first* class of *contracts*, and verbs עָרַם the *second*.

§ 268. The laws of contraction are essentially the same here as in verbs עָצַם; the principal differences are occasioned merely by the nature of Vav as a Quiescent.

(a) The *last* vowel of the full form is transferred to the first radical, and takes the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קָנַת, contracted קָנַת=קָנַת; the original ו con-forms to the heterogeneous vowel (§ 117. 2), i. e. ו becomes נ in order to conform to the Pattahh of the root, which Pattahh then coalesces with the substituted נ and therefore becomes *Qamets*. So Præter *E* and *O*; e. g. מָנַת, contr. מָנַת=מָנַת, Vav conforming to the final vowel Tseri (§ 117. 2); בָּרַשׁ *bā-vōsh*, contr. בָּרַשׁ *bōsh*. In Hiph. Fut. יִקְנֶה, contr. יִקְנֶה, the Vav, after conforming to the vowel, i. e. after becoming Yodh, falling out as superfluous before another Yodh in Hiphil, and the Pattahh under the præformative being of course lengthened by coming to be placed in a simple syllable, § 130. In Hoph. הִינָם, there seems to be a transposition of the Vav to the first syllable, as if הִינָם were put for הִינָם. But see and comp. Hoph. of verbs עָצַם, § 260. Note. § 264. d.

N. B. All the forms where Vav takes a Daghest forte, and also where it is immediately followed by ה as a third radical, are incapable of contraction; e. g. עָנַד, קָנַד, etc.

(b) The præformatives all take long *pure* vowels, in the contracted forms; the kind of vowel being determined by the original uncontracted forms, which appear

to have differed from the common regular forms; like those in verbs עָע, § 260 with the Note.

E. g. Kal Fut. יָקִים, as if from יִקְוִים (comp. the Arabic Fut יִקְטִיל); Part. קָם, as if from קָנָם, an old Part. form; Imp. and Inf. קִים, as if from קָנָם. So in Niph. נָקִים, as if from נִקְוִים; Hiph. הִקִּים, as from הִקְוִים, etc.

(c) In like manner as verbs עָע (§ 259), these verbs in some cases insert י and ף (with the tone) in the Præter and Future, *before suffixes beginning with a consonant*.

E. g. Niph. Præter, נִקְרַמְוֹתָ, נִקְרַמְוֹתָם; Hiph. הִקְרַמְוֹתָ; Kal Fut. יִקְרַמְוֹתָ. So far as the principle extends, it is developed in the same manner as in verbs עָע. But in verbs עָע it extends only to the Præter of Niph. and Hiphil as to the epenthetic י, and only to the Fut. of Kal as to ף; while in verbs עָע it extends throughout the four contracted conjugations, Kal, Niphal, Hiphil, and Hophal.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs עָע; see § 100. g.

§ 269. Piel, Pual, and Hithpaël, are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are עָצַר, קָרַח. Most instances of Piel assume Yodh; as קָהַם, קָהַב, for קָהַם, קָהַב, etc. In regard to the difference between סוֹכַב in verbs עָע and קוֹיָם here, see § 175. b. Note.

*Remark 1.* The 2nd and 1st persons in Kal Præter are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is also in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner of contraction in Kal Præt. 3rd persons, and in Niphal throughout.

*Remark 2.* The anomalous vowels in different tenses and conjugations, may be easily accounted for on the principles developed in § 117. E. g. in the Fut. יָקִים (instead of יִקְוִים which we might expect), the vowel conforms to the Vav with the *U* sound. It might indeed take the *O* sound equally well, for aught that we can see; but its present form distinguishes it more clearly from the Fut. of verbs עָע. So in Niph. Præt., נָקִים (instead of נִקְוִים) the vowel having conformed to the

Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiphil the Vav of the root conforms to the vowel (Hhireq), i. e. the vowel becomes Yodh, and then falls out before the Yodh characteristic of the conjugation.

*Notes on the Paradigm.*

[§ 270. (a) KAL. (1) *Præter* rarely as קָאם, Hosea x. 14. Fem. 3rd pers. once with ת, as תָּשַׁבַּת (like the Chald., Syr., and Arab.) for תָּשַׁבַּת, Ezek. xlv. 17. In Mal. iii. 20, תָּשַׁבַּת comes from תָּשַׁב = פָּנַשׁ, comp. § 181. b. Very seldom is the 3rd person with Pattahh; e. g. בָּזוּ, as if from בָּזוּ, בָּזוּחַ.

The parad. exhibits a verb *final Tseri*. The final ת of מָת, (and of other verbs ending with ת), before a suffix beginning with ת, is designated by a Daghes in the suffix letter, instead of being fully written, § 293.

Verbs *final Hholem* are also found among the class עו. They retain the ך in the 3rd pers. *Præter*, because it is homogeneous, and the third person is protracted; e. g. בּוֹשׁ, אִוֵּר. But in the other persons (which are commonly shorter), they usually omit the Vav; e. g. בּוֹשׁ, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה—בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה. Inf., Imp., Part. also בּוֹשׁ. The Hholem must be short in the unaccented syllables.

(2) *Infinitive const.* sometimes with Hholem instead of Shureq; as מוֹרֵת, בּוֹרֵת, טוֹב, etc. The Vav is sometimes omitted, as לָבֵא, etc. § 63.

(3) *Future* sometimes with O instead of U; as יָבוֹשׁ, יָבוֹשׁ, יָרוֹם, יָרוֹם. Forms *defectively* written are יָרָם, יָרָם, etc. Fem. plur. sometimes without the epenthetic ך, as תָּשַׁבְּנָה, or תָּשַׁבְּנָה, instead of תָּשַׁבְּנָה.

*Fut. apoc.* as יָרָם, with Hholem pure and mutable; e. g. יָרָם vāy-yā-qōm, תָּשַׁבְּנָה tā-shōbh-nā, where the Hholem has been shortened. It is sometimes written as יָרָם (Vav *fulcrum*); sometimes it appears with Qibbuts, as יָרָם. With a Guttural or Resh, the apoc. Fut. usually takes Pattahh; as יָרָם, יָרָם.

(4) *Imperative* also is sometimes *defectively* written, as יָרָם, יָרָם, etc.; § 63. *Paragogic* forms; יָרָם, יָרָם, etc. *Imp. apoc.* as מָל; like the Fut. with O pure.

(5) *Participle* with O, as בּוֹשָׁה; with E, as מָת, § 202. With ך retained, as שָׁמַיִם = שָׁמַיִם, שָׁמַיִם.]

*Niphal.*

[(b) (1) *Præter* rarely with Tseri penult, as גָּעִיר. Out of the 3rd pers. Hholem is usually exchanged for Shureq (§ 127. Exc. 1), as being equally homogeneous with the Vav and somewhat shorter; and to be shorter is required, because the accent is thrown forward upon the epenth. י. Hholem rarely remains; as גָּלְעִיָּתָם.

(2) *Infinitive const.* rarely with *U*; as הָדוּשׁ. (3) *Participle* also has rarely *U*; גְּבוּיָם for גְּבוּיָם = גְּבוּיָם.]

*Hiphil.*

[(c) (1) *Præter* written defectively is rare; הָעִיר = הָעִיר. Sometimes the epenthetic י is omitted; as הִנְפֹּת = הִנְפֹּת, הִמְלִי, instead of הִמְלִי, הִמְלִי, instead of הִמְלִי. So also, not unfrequently in the 2nd and 1st pers., the forms are contracted; e. g. הִמְלִי for הִמְלִי, הִמְלִי for הִמְלִי, etc. Sometimes Tseri is used instead of Hhireq; as הִמְלִי, הִמְלִי, etc. Hhateph Seghol sometimes stands under the præform. instead of Hhateph Pattahh; as הִמְלִי.

Peculiar is הָרַע, הָרַע, and הָרַע, as if from roots עָע; see *Lexicon*. Once הָרַע (from הָרַע), like verbs עָע in the second form of contraction, § 261. The præform. ה (in the derivatives of עָע and עָע) takes Pattahh instead of a comp. Sheva; e. g. הָרַע, הָרַע, and thus in respect to the other verb.

(2) *Infinitive fem.* once הִנְפֹּת, apoc. form of masc. הִנְפֹּת. *Infinitive abs.* once הָעִיר because of the Guttural. (3) *Future* גָּלְעִי; comp. forms in § 261, which this imitates. The plur. fem. is גָּלְעִי (instead of גָּלְעִי), because a mixed syllable with Yodh and Hhireq magnum cannot be penultimate, even if an accent supports it. *Future apoc.* shortens the Tseri whenever it loses the tone; e. g. גָּלְעִי, גָּלְעִי. With a Guttural or Resh: as גָּלְעִי, גָּלְעִי.

(4) *Imperative* once with Tseri; as הָשִׁיב, 2 Kings viii. 6. (5) *Participle* rarely as מְסִי, מְסִי (for מְסִי), imitating verbs עָע; see § 261.]

*Other Conjugations.*

[(d) HOPHAL is sometimes written with *Qibbuts vicarious*; as הָרַע, instead of הָרַע, § 41.

(c) POLEL, POLAL, and HITHPOLEL, are declined in all respects like Poel etc. in verbs עָע, i. e. like Piel, Pual, etc. in regular



verbs, as the former stand in the place of the latter. Polal occurs in only *four* verbs.

(f) HITHPOLEL, like Hithp. in reg. verbs (§ 218), often takes Pattahh in the final syllable; which in pause becomes Qamets, as *הִתְפַּלֵּל*. Once the *ו* of the præform. is omitted in the Part., as *בְּתַלְתִּים* for *בְּתַלְתִּים*, Ps. cxxxix. 21.

(g) PILPEL etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in *פָּלַל*; Hithpalpal only in *חִתְּפַלֵּל*.]

§ 271. *General remarks on verbs ע*. (a) The great similarity of them to verbs ע is very manifest, from § 263. *a. b. c. d.*; and indeed from many of the forms produced under § 270, specially under § 270. *c. 1.* It might, however, be doubted whether more or less of these forms, so much like ע, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

[(b) The number of verbs ע is about 141. Of these 13 are *לָהּ*, and incapable of contraction, § 268. *a. N. B.*; 6 resist contraction, viz. *צָנַח*, *צָנַח*, *צָנַח*, *צָנַח*, *צָנַח*, and *צָנַח*; the rest are contracted. Five only have the conj. Piel.]

#### VERBS AYIN YODH; PAR. XIV.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

§ 273. Out of Kal, verbs ע in all respects are like those ע.

#### *Notes on the Paradigm.*

[§ 274. KAL. (1) *Præter* retains the Yodh only in three verbs, viz. *יָדַע*, *יָדַע*, *יָדַע*; and where this is retained in declining, the epenth. *י* is inserted before the formative suffixes beginning with a consonant, as the paradigm shows. All the other cases of the *Præter* conform to that of verbs ע.

(2) *The Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. *יִדְּעוּ*, *יִדְּעוּ*, *יִדְּעוּ*. (3) *Participle* in one case is regular, viz. *יֹדֵעַ*, from *יָדַע*.

Note. Very few verbs are exclusively ע; most being also ע in Kal. The older grammarians and lexicographers admitted no class ע; but ranked such forms as *יָדַע* under Hiphil, with an *aphæresis* of the

π. But as this is without other example, and as the kindred languages exhibit verbs ע, this class is now generally admitted.]

### III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

#### VERBS LAMEDH ALEPH; PAR. XV.

§ 276. Aleph at the end of words is usually *quiescent*, § 119. *b*. Throughout verbs א, Aleph is either *quiescent* or *otiant*, when it *ends* a word or a syllable.

§ 277. The general laws of quiescence are, (*a*) In the Præter of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, א quiesces in Tseri. (*b*) In the Fut. and Imp. of all the conjugations, before formative suffixes beginning with a *consonant*, א quiesces in Seghol. (*c*) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with Pattahh, it lengthens it into Qamets.

E. g. אָמַרְתָּ, אָמַרְתִּי, אָמַרְתָּם, אָמַרְתֶּם, etc. In Kal the Fut. אָמַרְתָּ with Pattahh becomes אָמַרְתָּ, by reason of א quiescent; in Niph. we have אָמַרְתָּ instead of אָמַרְתָּ; Pual, אָמַרְתָּ instead of אָמַרְתָּ, etc., § 115.

Note. But the vowels made long by such quiescence, do not remain immutable. The laws of declension supersede the laws of quiescence; and Qamets, etc., (made by quiescence) fall away like any mutable pure vowels; e. g. אָמַרְתָּ, fem. אָמַרְתְּ; Fut. אָמַרְתָּ, 2nd fem. אָמַרְתְּ, etc. See § 127. Exc. 4. So Piel אָמַרְתָּ, fem. אָמַרְתְּ, etc.

#### Notes on the Paradigm.

[§ 278. (*a*) KAL. (1) *Præter of verbs final Tseri* usually retains the Tseri here; as אָמַרְתָּ, אָמַרְתִּי, אָמַרְתָּם, etc. The 3rd pers. sing. fem. sometimes takes ת (like the Aramæan); as אָמַרְתָּ, Is. vii. 14. Sometimes these verbs are written *defectively*; as אָמַרְתִּי for אָמַרְתִּי, § 63.

(2) *Infinitive fem.* אָמַרְתָּ, אָמַרְתָּ; also with ת, as אָמַרְתָּ = אָמַרְתָּ,

קראות (with ו fulcrum merely) = קראת; see § 119. c. 3; or this may be considered as mere conformity to the forms of the Inf. in verbs לרה. *Infinitive masc.* sometimes as קרא = קרא, § 63.

(3) *Imperative fem.* יראי *yerū* = יראי, see § 118. In plur. fem., קראו apoc. for קראנה; קראינה for קראנה (from קרא) is *sui generis*, Cant. iii. 11; comp. § 118. Or is the root קרא?

(4) *Participle fem.* מראת for מראת, יראת for יראת, § 119. c. 3. With suff. בראם, for בראם, § 118.

(b) NIPHAL. (1) *Præter fem.* נראת; see under a. 1. above. Forms *defective*, נראת for נראת. (2) *Infinitive abs.* נרא.

(3) *Participle* sometimes as נראת, seemingly from נרא.

(c) PIEL. Inf. sometimes as מראת, מראת; comp. a. 2. above.

(d) HIPHIL. *Præter defective*, as נרא = נרא; Inf. also נרא Jer. xxxii. 35.]

*Interchange of forms between verbs לרה and לרה.*

§ 279. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לרה imitate verbs לרה:

(1) As to vowels.

(2) As to consonants.

|       |          |      |             |          |      |
|-------|----------|------|-------------|----------|------|
| [KAL  | קראת for | קראת | KAL Imp.    | קרא for  | קרא  |
| Part. | מרא for  | מרא  |             | קרא for  | קרא  |
| PIEL  | מרא for  | מרא  | Fut.        | קראת for | קראת |
|       | קראת for | קראת | NIPH.       | קרא for  | קרא  |
| Fut.  | קרא for  | קרא  |             | קרא for  | קרא  |
| Inf.  | מראת for | מרא  | Inf. const. | קראת for | קרא  |
| NIPH. | קראת for | קרא  | PIEL        | מרא for  | מרא  |

(3) *As to both vowels and consonants.* KAL קרא for קראת, מרא, see § 118. Part. act. קרא for קראת, § 118. קרא for קראת, § 118. Pass. קרא for קרא, Ps. xxxii. 1.

NIPH. קרא for קראת. Fut. קרא for קרא. § 118.

PIEL. קרא for קרא, § 118.

HIPH. קראת for קראת. Part. קראת for קראת.

HITH. קראת for קראת.

Compare with these resemblances to verbs לָּ, the similarities of those verbs to לָּ, in § 290. See on the general principle of such interchanges, § 122.]

# VERBS LAMEDH HE ; PAR. XVI.

§ 280. These comprise verbs originally with a final Yodh or a final Vav ; both of which coming at the end of a word after a heterogeneous vowel (Pattahh), conform to the vowel, i. e. become ה and quiesce in it, § 117. 2.

Note. Verbs originally לָּ are few ; e. g. as שָׁלַח for שָׁלַח, 1st pers. Præter. שָׁלַחְתִּי ; most verbs לָּ are originally לָּ. Only the *derivate* forms develop the original root ; e. g. גָּזַל from גָּזַל = גָּזַל ; קָנַי from קָנַי = קָנַי. Verbs with ה Mappiq, i. e. ה moveable, are verbs which originally have a final ה, and belong to the class of ל Gutturals.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are, (1) *Præter* 3rd pers. fem., where the final radical is exchanged for ת ; as שָׁלַחְתָּ, נָגַלְתָּ, etc. (2) *Participle pass.* ; as שָׁלֹחַ גָּלִי ; where the Yodh remains a proper consonant.

§ 282. The rules of quiescence, and the form of the quiescent letter, differ in different persons and tenses. They are as follows :

(a) *The Præter* 3rd masc. sing. in all the conjugations, requires ה quiescent in Qamets ; see paradigm.

(b) The other forms without accession at the end, take ה throughout ; excepting the Imp. 2 masc. sing. which has ה, and the Inf. abs. which has ה.

(c) Before sufformatives beginning with a *consonant*, (1) The *Præter* of Kal has ה. (2) The *Præter* of all the derived conjugations, has ה. (3) The Fut. and Imp. throughout have ה ; see paradigm.

(d) Before sufformatives beginning with a *vowel*, the Quiescent falls away.



E. g. יָגִל instead of יִגְלֵי, יָגִל for יִגְלֵי, etc.; § 118. But a pause-accent restores the Quiescent and prolongs the original vowel which precedes it; e. g. יִגְלֵי instead of יָגִל or יִגְלֵי, § 147.

*Note.* The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

*Notes on the Paradigm.*

[§ 283. (a) KAL. (1) *Præter* sometimes has the Chaldee form, as עָשָׂה for עָשָׂה, comp. § 278. a. 1. With Vav moveable once, עָשָׂה, Job iii. 26. Forms written *defectively* are rather unusual; as עָשָׂה for עָשָׂה.

(2) *Infinitive abs.* sometimes drops the ה, and takes the form יָגִל for יָגִל, etc. Twice it takes ה; as יָגִל, יָגִל. *Infinitive constr.* (rarely) as יָגִל, יָגִל. Fem. form. יָגִל (יָגִל), retaining the Vav, Ezek. xxviii. 17. Once יָגִל, in Ezek. xxi. 15.

*Note.* The usual Inf. constr., as יָגִל is a fem. Segholate form, and is merely a contraction of יָגִל; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (α) יָגִל, יָגִל, (instead of יָגִל, יָגִל), are mere imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root* is sometimes omitted before suffixes, as יָגִל for יָגִל; and sometimes it becomes *otiant* by reason of a Dagh. euphonic, as יָגִל, and even falls out here also, as יָגִל.]

*Apocopate Future of Kal.*

[(γ) This is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears, (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

| (1) Forms with a furtive vowel. |            |                   |   | (2) Third pers. without a furt. vowel. |                            |   |  |
|---------------------------------|------------|-------------------|---|--|----------------------------|---|--|
|                                 | full form. | apoc. usual form. |   | full form.                             | apoc. nude form.           |   |  |
| Sing.                           | 3          | יָגִל (יָגִל)     | a | יָגִל                                  | יָגִל, (יָגִל)             | i |  |
| —                               | 2          | יָגִל             | b | יָגִל                                  | יָגִל, (יָגִל)             | j |  |
| —                               | 1          | יָגִל             | c | יָגִל                                  | יָגִל, (יָגִל)             | k |  |
| (Plural)                        | 1          | יָגִל             | d | ...                                    | יָגִל (with Pattahh furt.) | l |  |
| gutt.                           | 3          | יָגִל             | e | יָגִל                                  | יָגִל Job xxxi. 27.        | m |  |
| —                               | 2          | יָגִל             | f | יָגִל                                  | יָגִל, in otio (§ 57 a)    | n |  |
| gutt.                           | 3          | יָגִל             | g | יָגִל                                  | יָגִל, Ps. lxxii. 8.       | o |  |
|                                 | 3          | יָגִל             | h | יָגִל                                  | יָגִל                      | p |  |

Note 1. *The Segholate forms* in verbs differ in one respect from those of nouns, etc.; inasmuch as verbs take Hhireq short and pure for a *penult* vowel; whereas nouns, etc., allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, *a*, *e*, and *h* have short Hhireq for a penult vowel.

Note 2. In the apoc. forms of the 2nd and 1st persons sing. and plural, the Hhireq is prolonged into Tseri, so *b*, *c*, *d*; not וְהָאֵל, וְהָאֵל, etc. On the other hand, the third person very rarely has a Tseri in the penult, like וְהָאֵל from וְהָאֵל, under *a*.

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ה and ה may take Hhireq, as in *h*.

Note 4. The nude apoc. forms in No. 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as וְהָאֵל, וְהָאֵל, etc. The learner will observe, that the Hhireq under the præform. is occasionally prolonged, and so becomes Tseri; e. g. in *i*. In *l*, the Pattahh in וְהָאֵל (*yǐ-hhäd?*) is only *furtive*, as the Daghesch lene in וְהָאֵל shows.

Note 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words, which have a final Yodh; e. g. וְהָאֵל instead of וְהָאֵל or וְהָאֵל, etc. See the ground of this, in § 120. *b*. So also וְהָאֵל (written once וְהָאֵל § 125. *a.*), from וְהָאֵל.

Note 6. All the apoc. forms of the Future more usually have a ו conversive before them; but some occur without it; and ו does *not* always occasion apocope, e. g. וְהָאֵל 2 K. i. 10, וְהָאֵל 2 K. vi. 23.

REMARK. The student will observe, that none of the Segholates in Kal have the common form of two Seghols, like וְהָאֵל. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol wherever the nature of the word permits.

(4) *Imperative*. For the forms of וְהָאֵל, וְהָאֵל, instead of וְהָאֵל, וְהָאֵל, see § 118 with Notes 1. 2. 3.

(5) *The active Part. fem.* is וְהָאֵל (for וְהָאֵל § 118). Sometimes it assumes the form וְהָאֵל, plur. וְהָאֵל, as if from וְהָאֵל, of the form וְהָאֵל, § 212. 6.

(6) *The passive Part.* rarely as וְהָאֵל for וְהָאֵל, וְהָאֵל for וְהָאֵל. In Kethibh, וְהָאֵל *netū-vōth*, Qeri וְהָאֵל.]

*Restoration of the Yodh Radical.*

[§ 284. In the forms where Yodh radical is dropped, it is occasionally restored, either by a pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147 for pause-accent. With *Nun*, יָרָבִי, יָרָבִיּוֹן, and יָרָבִיּוֹן. Emphasis יָרָבִיּוֹן Ps. lvii. 2. Imp. יָרָבִי, Is xxi. 12. With הַ parag. also, Fut. יָרָבִיּוֹן.

Note. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs לָרַח have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.]

*Niphal.*

[§ 285. (1) *Præter* sometimes with Hhireq before י, as יָרָבִיּוֹן from יָרָבִי. In pause יָרָבִיּוֹן from יָרָבִיּוֹן.

(2) *Infinitive abs.* rarely as יָרָבִיּוֹן. *Infinitive const.* very rarely as יָרָבִיּוֹן, Judg. xiii. 21.

(3) *The Future apoc.* merely drops the final ה with the preceding vowel.]

*Piel.*

[§ 286. (1) *Præter* sometimes with Hhireq before י, as יָרָבִיּוֹן. (2) The apoc. forms in this conj. not only drop their final ה with its vowel, but also the Daghesth forte from the middle radical (see par.), because this letter now becomes a *final* one, § 72. The preceding vowel is sometimes prolonged, as יָרָבִיּוֹן = יָרָבִיּוֹן.

When the middle radical is a ה (as in יָרָבִיּוֹן, יָרָבִיּוֹן), the apocopate forms require a Mappiq to be inserted, in order to make the He mutable when it comes to be final; e. g. יָרָבִיּוֹן, יָרָבִיּוֹן.

(3) With Yodh restored; Imp. יָרָבִיּוֹן (for יָרָבִיּוֹן, § 73. Note 3). Fut. with suff. יָרָבִיּוֹן.]

*Hiphal.*

[§ 287. (1) *Præter* sometimes with Hhireq; as יָרָבִיּוֹן, הוֹרָבִיּוֹן. Sing. fem. 3rd pers. sometimes as יָרָבִיּוֹן; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as יָרָבִיּוֹן, הוֹרָבִיּוֹן. Also the Chaldee, יָרָבִיּוֹן for יָרָבִיּוֹן; comp. § 283. 3. a.

(2) *Infinitive abs.* once as יָרָבִיּוֹן. *Infinitive const.* once יָרָבִיּוֹן for יָרָבִיּוֹן, Lev. xiv. 43. (3) *Præter* 3rd pers. plur. once יָרָבִיּוֹן הִמְסִיּוֹן like the Chaldee יָרָבִיּוֹן, etc. Fut. once יָרָבִיּוֹן for יָרָבִיּוֹן, Jer. xviii. 23.]

[§ 288. FUTURE APOCOPATE. Like those in Kal, they are divided

into two kinds. (1) With a furtive vowel; e. g. וַיַּעַל, וַיָּתַע, וַיִּגַּל. Here the penult vowel is Seghol, or Pattahh when the first radical is a Guttural. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 124.

(2) With nude apocope; as יָרַדְהָ, יָרַדְהָ, יָרַדְהָ, etc.

Note. The Imp. follows the analogy of No. 1; e. g. with a furtive vowel, always as הָרַבְהָ, הָרַבְהָ, instead of הָרַבְהָ, הָרַבְהָ, etc. With a Guttural, as הָרַבְהָ for הָרַבְהָ, etc.]

[§ 289. PECULIAR ANOMALIES. Such are the endings in (..) in the Infin., and Future; e. g. Inf. Kal, הָיָה to be; Piel עָנָה opprimendo; Hoph. הִכְפִּיחַ. In Kal Fut. הָיָה, הָיָה for הָיָה; Piel הִגְלָה. In Syriac and Chaldee, the Fut. ends in הָ or הָ in these verbs.]

[§ 290. IMITATIONS OF VERBS לָא; comp. § 279. (a) Imitation in respect to consonants; e. g. רָצִיתִי for רָצִיתִי; Inf. abs. for נָשָׂא, Imp. הִנָּה. So יִשְׁנָה, יִחַלָּה, for יִשְׁנָה, יִחַלָּה; Inf. abs. for נָשָׂא, Imp. הִנָּה. (b) As to vowels; e. g. הִגְלָה for הִגְלָה; Inf. abs. for נָשָׂא, Imp. הִנָּה; Piel. Inf. עָנָה for עָנָה; Fut. הִגְלָה for הִגְלָה; Part. Niph. נִגְלָה for נִגְלָה.]

§ 291. General remark on the usage described in § 279, § 290. The number of these anomalies will be increased or diminished very much, according to the principles assumed by the lexicographer. If he constitute roots both in לָא and in לָה, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots and thus diminishes the anomalies.

[§ 292. Pilel appears only twice, viz. in נָאָה (contract. נָאָה § 119. c. 1) from נָאָה; and in מִטְחִי Part. const. plur., from מִטְחָה, Pilel מִטְחָה.

Hithpalel appears only in הִשְׁתַּחֲוֶה, Hith. Fut. apoc. הִשְׁתַּחֲוֶה instead of הִשְׁתַּחֲוֶה, § 120. b. Inf. with הָ parag. הִשְׁתַּחֲוֶה, 2 Kings v. 18.]

#### VERBS LAMEDH TAV.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ת, the ת final of the root is inserted by a Dagghesh forte in the suffix letter; e. g. כָּרַתְתָּ, כָּרַתְתָּ kār-āt-tā, כָּרַתְתָּ, כָּרַתְתָּ, etc. So also, מָתְתָּ he died, מָתְתָּ māt-tā, מָתְתָּ, etc., as in the paradigm.]



VERBS DOUBLY ANOMALOUS.

§ 294. These are such as have two radicals (usually the first and third) which may be dropped, or assimilated, or may become quiescent; as נָשָׂא, יָרָה, יָצָא, אָתָה, נָטָה, etc.

Note. Very few cases occur like בּוֹא, where two irregular letters come together. Two cases only occur of verbs irregular בּ and עֵ; e. g. נָדַד, and נָסַס; for which see *Lexicon*. The verbs נִיד and נִיע, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular בּ; and in regard to the *third* radical all the phases of verbs irregular ל; see *Par. XVII—XX*.

[§ 296. The following examples and notes on the paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs פֹּא and לָה.

אָלָה, Hiph. fut. apoc. לֹאֲלָ 1 Sam. xiv. 24, for לִיאָלָה.

אָפָה, Imp. אָפִי Ex. xvi. 23, by Syriasm for אָפִי (119. d. 2); Fut. with suff. וְהִתְפָּחִי 1 Sam. xxviii. 24, for וְהִתְאָפָחִי, § 241. Note.

אָתָה, Præter. in Pause, אָתָיִי Jer. iii. 22; Imp. in pause, אָתָיִי for אָתָיִי (§ 119. d. 2. § 147); Fut. וְהִתְאָתָה Deut. xxxiii. 21, for וְהִתְאָתָה, a change being made in both the final vowel and consonant; § 290. a. b; וְהִתְאָתָה Is. xli. 25, for וְהִתְאָתָה; see § 118. Note 2. Hiph. Imp. in pause, וְהִתְאָתָיִי for וְהִתְאָתָיִי, § 119. c. 1. § 147.

(b) Verbs פִּי and לָא.

אָפָה, Inf. fem. אָפָה for אָפָה, § 119. c. 1. Imp. אָפָה, § 243. a.

(c) Verbs פִּי and לָה, *Par. XVII*.

נָדַד; not found in Kal; Piel Fut. נִידָדִי Lam. iii. 53, for נִידָדִי, § 247. 2. f. Hiph. Fut. with ד retained, נִידָדִי Neh. xi. 17, § 247. g. 1. 1st pers. with suffix אִידָדִי Ps. xxxv. 18, and in pause אִידָדִי Ps. xxx. 13.

נָיָה, Fut. 1st pers. plur. with suff., נִינָם, Ps. lxxiv. 8.

נָיָה, Fut. apoc. נִיָּה, Ezek. xxxi. 7, nude apoc. form; *Popaal*, נִיָּה־פִּי, Ps. xlv. 3.

יָרָה, Fut. 1st pers. with suff. יָרִים, Num. xxi. 30. Hiph. Fut. with suff. יָרֵם, 2 K. xvii. 27; יִתְּרֶה Ps. xlv. 5, etc.

(d) Verbs פָּו and לָה, Par. XVIII.

The paradigm exhibits in Kal and Niphal the forms of נָשָׂא; in Hiphil those of נָשֵׂא, because the former does not occur in Hiphil.

Infinitive construct, נָשֵׂאת for נָשֵׂאת, § 119. c. 1. Fut. תִּנָּשֵׂא Ruth i. 14, Aleph omitted in writing. Hiph. Fut., יִנָּשֵׂא, Ps. lv. 16, Kethibh for יִנָּשֵׂא.

(e) Verbs פָּו and לָה, Par. XIX.

The three verbs נָחַה, נָחָה, נָחָה, are all of this form. Kal Fut. apoc. with Vav, וְנָחַה and וְנָחָה; וְנָחַה 2 K. ix. 33. Niphal of נָחָה Præt. 3rd pers. plur. in pause, נִחָיו, Num. xxiv. 6; Fut. 3rd pers., יִנָּחַה, Zech. i. 16; 3rd pers. plur. יִנָּחֻה, Jer. vi. 4.—נָחָה, Præt. Niphal נִחָה 2 Sam. xi. 15; נִחָה, Job xxx. 8 (with נ for ה § 290), or perhaps the root is נָחָה.

Hiph. Fut. with suff. יִנָּחֵה, 2 Sam. xiv. 6; יִנָּחֵה, Job xxxvi. 18, etc. Fut. apoc. with Vav, וְנָחֵה, etc. The Imp. also suffers apocope, and takes the forms נָחֵה, נָחֵה, which are of frequent occurrence.]

[§ 297. The verb בּוֹא has all the common inflections exhibited in paradigm XX. But it has many forms *sui generis* besides these; e. g. with suff., בּוֹאֵה, בּוֹאֵה; Fut. יִבּוֹא for יִבּוֹא. Fem. 3rd plur. תִּבּוֹאֵה, with epenth. תִּבּוֹאֵה. Also תִּבּוֹאֵה Dent. xxxiii. 16, for תִּבּוֹא; and תִּבּוֹאֵה 1 Sam. xxv. 34, for תִּבּוֹא. Hiphil sometimes takes epenth. ו; as יִבּוֹאֵה, יִבּוֹאֵה, יִבּוֹאֵה. Defectively יִבּוֹא for יִבּוֹא.

Note. The verbs נָחַה and נָחָה are used only in *Hiphil*; where they are declined like בּוֹא.]

## RELATION OF IRREGULAR VERBS TO EACH OTHER.

§ 298. In the irregular verbs in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral נָח, have been formed נָחַה, נָחָה, נָחָה, נָחָה, all of the same meaning. So also, נָחַה and נָחָה; נָחַה, נָחָה, נָחָה; נָחַה and נָחָה; נָחַה and נָחָה; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same mean-

ing, it happens in many cases that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from  $\text{יָיִט}$  *ivit*, is derived the Præt. and Part.; while its equivalent  $\text{יָיִת}$  furnishes the Inf., Fut., and Imp. So  $\text{יָיִת}$ , as a verb  $\text{עָל}$  in Kal; but Pual  $\text{יָיִת}$ , and Hith.  $\text{יָיִת}$ , come from  $\text{יָיִת}$ .

Compare in Latin, *fero, tuli, latum*; Greek,  $\phi\acute{\epsilon}\rho\omega, \sigma\acute{\iota}\tau\omega, \eta\gamma\epsilon\gamma\kappa\alpha$ . It were to be wished that lexicographers would make a more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

## PLURILITERAL VERBS.

[§ 300. These are properly very few; and they are declined like the conjs. Pilel and Pual. The following list comprises the whole number that actually appear; viz.

(1)  $\text{מֵאֲחִיָּה}$ , 1st pers. with suff.  $\text{יָיִת}$ , Is. xiv. 23. (2)  $\text{בְּרָבֵל}$ , participle  $\text{מְבָרֵךְ}$ , 1 Chron. xv. 27. (3)  $\text{בְּרִיָּם}$ , Fut. with suffix,  $\text{יְבָרֵךְ}$ , Ps. lxxx. 14. (4)  $\text{פְּרִשִׁי}$ , Job xxvi. 9. (5)  $\text{רָטַפֵּשׁ}$ , Job xxxiii. 25. (6)  $\text{יְהִיָּה}$ , 2nd pers. fut.  $\text{יְהִיָּה}$ , Jer. xii. 5; participle  $\text{יְהִיָּה}$ , Jer. xxii. 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a trilateral root; as Pilel 3rd pers. fem. in pause  $\text{רָעָה}$ , Job xv. 32; Cant. i. 16, from  $\text{רָעָה}$ .]

## PARTICIPLES.

§ 301. Participles are treated as adjectives, and therefore they are declined as nouns; which is common in other languages. Participles in regard to case, tone-syllable, etc., follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* state.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable penult* vowel; e. g.  $\text{מְבָרֵךְ}$ ,  $\text{מְבָרֵךְ}$ , etc., are incapable of a Segholate form, because the *penult* vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d*. But in Hiphil the fem. Segholates seem to be derived from an apocopate fem. form like  $\text{מְבָרֵךְ}$ , which resembles the apoc. Fut.  $\text{יְבָרֵךְ}$ , and has a Tseri pure and mutable.

## VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns following verbs and being governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g.  $\text{הָרַגְתִּי לִּי}$  instead of  $\text{הָרַגְתִּי אֶנִּי}$ , *he killed me*;  $\text{הָרַגְתֶּם לָהֶם}$  instead of  $\text{הָרַגְתֶּם אֹתָם}$ , *thou didst kill them*. Comp. Latin *eccum* for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes, § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix; see § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not, when neuter, govern words after them.

Note. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs are employed to express the sense which would be thus conveyed.

§ 306. The Inf. mode and participles receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb; but a verbal suffix, the *object* of the action implied by the verb. E. g.



Inf. פָּקַד, with noun suffix פָּקִידָי *my punishment*, viz. that which I inflict; with a verbal suffix לִפְקֹדֵנִי, *to punish me*.

§ 307. *Different forms of pronouns suffixes.* Most of the verbal-suffixes or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a *consonant*. In this shape they are appended, through all the tenses and modes, to forms of verbs which end with a *vowel*; see Note below.

(b) To the simple form of the suffixes, i. e. to suffixes beginning with a consonant, is *prefixed* a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant* usually in the *Præter only*.

(c) To the same forms are *prefixed* a vowel of the *E* class, viz. Tseri or Seghol. In this shape they are appended to forms of verbs in the *Fut.* and *Imp.* which end with a *consonant*.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, this same vowel of course serves as a *union-vowel*.

§ 308. Between the suffix and the *union-vowel* there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Dagghesh forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the *sing. number* of the pronouns, and to the *Fut. tense* of verbs.

[§ 309. The following table exhibits the suffixes as appended, (a) To verbs ending with a *vowel*, in all the modes and tenses. (b) To those ending with a *consonant*, in the *Præter*. (c) To those ending with a *consonant*, in the *Fut.* and *Imperative*. (d) It exhibits also those suffixes which receive an *epenthetic Nun*.

| (a)               | (b)                         | (c)             |
|-------------------|-----------------------------|-----------------|
| Sing. common.     | Præter.                     | Fut. and Imper. |
| 1. גִּי           | גִּי in pause גִּי־אֵ       | גִּי            |
| 2 m. כָּה-ךָ      | ךָ in pause כָּה־ךָ         | ךָ etc. כָּה־ךָ |
| 2 f. כִּי־ךְ      | כִּי־ךְ (כִּי־ךְ) (כִּי־ךְ) | כִּי־ךְ         |
| 3 m. הוֹ-וֹ       | וֹ הוֹ                      | וֹ הוֹ          |
| 3 f. הִי־הָ       | הִי־הָ                      | הִי־הָ          |
| Pl. 1. נוֹ-נֵנוּ  | נֵנוּ                       | נֵנוּ           |
| 2 m. כֶּם         | כֶּם                        | כֶּם            |
| 2 f. כֶּן         | כֶּן                        | כֶּן            |
| 3 m. מֹ poet. מוֹ | מֹ poet. מוֹ                | מֹ poet. מוֹ    |
| 3 f. הִו־וּ       | וּ הִו־וּ                   | וּ הִו־וּ       |

*Future with epenthetic Nun.*

| (d)                                  |
|--------------------------------------|
| Sing. 1. גִּי־נִי for גִּי־נִי etc.  |
| — 2 m. כָּה־נְךָ for כָּה־נְךָ etc.  |
| — 3 m. הוֹ־נֵה for הוֹ־נֵה, also נוֹ |
| — 3 f. הִי־נָה for הִי־נָה           |
| 1st Plur. נוֹ־נֵנוּ for נוֹ־נֵנוּ]   |

*Notes on the table of suffixes. Unusual forms.*

[§ 310. (1) In a very few instances, the Future has the suffixes גִּי־נִי like the Præter; and *vice versâ* the Præter very rarely takes suffixes like the Future, viz. גִּי־נִי, and a few times גִּי־נִי.

(2) The original *union-vowels* would seem to be Qamets and Tseri; which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in גִּי־נִי, which in pause becomes גִּי־נֵנוּ.

(3) The 2nd pers. sing. fem. הִי־נְךָ in *b*, occurs but seldom; the more common form in the Præter is הִי־נְךָ (without tone הִי־נְךָ), as in the Future. The form with paragogic Yodh (הִי־נְךָ־י) occurs often in the later Psalms.

(4) The suffixes ׁ, ׂ, never take a *union-vowel*; nor does the suffix ׃ or ׄ, except in pause. The 3rd pers. sing. fem. of the Præter also takes suffixes either *with* or *without* a union-vowel; see below § 312. 2.

(5) The forms ׁ, ׂ, with a parag. ׃, are common in poetry. The form ׁ is found as a suffix once, Ex. xv. 5; so in Ethiopic. The form ׁ occurs in Deut. xxxii. 26.

(6) Instead of the fem. suffix ׃ of the 3rd pers. plural fem., the masc. form ׄ appears, specially after the sufformatives ׃ and ׄ; perhaps in order that the fem. suffix may not be confounded with the parag. ׃; as ׃ Ex. ii. 17, for ׃; ׃, 1 Sam. vi. 10; Gen. xxvi. 15; Numb. xvii. 3, 4; Josh. iv. 8; Hos. ii. 14; Prov. vi. 21. But ׃ is used in Is. xlviii. 7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp., but rarely in the Præter; see No. 1. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut., Imp., and Infinitive.

(8) Wherever there is a union-vowel, it always takes the tone. The suffixes ׁ and ׂ always draw down the tone upon themselves, removing it two places if necessary; and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix ׃ or ׄ when appended to verbs ending in a *consonant*, usually takes the tone. The 3rd pers. sing. fem. of the Præter is excepted; see paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ׄ, ׃, from ׄ, ׃, etc. Others would seem to come from forms which are now obsolete in Hebrew; as ׃ from ׃=׃ *thou*, like ׃ *I*; ׃, from ׃ etc. The form ׃ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.]

*Note.* Verbal suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the Nominative case.

§ 311. *Changes made by suffixes, in the vowels and consonants of the Heb. verb.* The changes of the *vowels* are seen in the paradigm. In respect to the *consonants*, the following changes take place; viz. Præt. 3rd fem. ׃ becomes ׃ (׃); the fem. ׃ (׃) becomes ׃; 2nd plur. masc. ׃ becomes ׃; as the paradigm shows. The forms ending with ׃ receive ׃ in its room.

*Notes on the Paradigm.*

[§ 312. KAL, *Præter third person masc. singular*. In קָטַלְתִּי, as the tone is moved forward, the first vowel falls away, § 133; the second vowel of the original word being thrown into a simple syllable, becomes long, § 130; but where the syllable remains *mixed*, Pattahh continues, as קָטַלְתָּם. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final *Tseri* retain it, when a long vowel is required in the last syllable of the verb; as לִבְשָׁם.

(2) *Præter 3rd fem.* substitutes ת for the final ה, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suffix begins with a *vowel*, (which for the fem. sing. occurs only in תָּ: בָּ: יָ) that the final ת is taken away from this syllable (§ 90. 1), which of course, as it then becomes simple, prolongs the Pattahh, § 130. E. g. with suff. תָּ:, קָטַלְתְּךָ, where the *Tseri* of the suffix is shortened, in consequence of falling into a mixed syllable without the tone, § 129. a. So בָּ: יָ: make, by the same rules, קָטַלְתְּךָ, קָטַלְתְּיָ.

Note. The suffix תָּ: and תָּ sometimes assimilate their ה to the final ת of the verb; e. g. אֶמְלֹךְהוּ = אֶמְלֹךְהוּ 1 Sam. i. 24; אֶחָדְךָ = אֶחָדְךָ, Jer. xlix. 24.

(3) *Præter 2nd fem.* exhibits the form קָטַלְתְּ before a suffix, (as stated in § 311); and in this way it appears in the same manner as the 1st pers. sing. when it takes the suffix of the 3rd pers. sing. and plural. The student will remark that here, and in the 2nd pers. plural, a *union-vowel* is provided for the verb by adopting such forms as קָטַלְתְּ, קָטַלְתְּיָ.

(4) *The Infinitive* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI.; i. e. *the final vowel is thrown back upon the first radical and shortened*. If the verb be <sup>ע</sup> *Guttural*, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the paradigm. The variety of punctuation with the suffixes תָּ, בָּ, יָ, may also there be seen.

The Infinitive of a verb Fut. Pattahh usually takes Hhireq under the first radical before suffixes; as אֶמְצֵךְ in the paradigm; but sometimes Pattahh, as אֶרְעֵךְ, אֶפְעֵךְ, etc. Verbs Pe Guttural sometimes take a Seghol in the first syllable; as אֶהְרֵךְ, Ps. cii. 14.

*The Infinitive fem. Segholate* takes suffixes like nouns of Dec. XIII.



Hhireq is the usual vowel in the first syllable, e. g. רָשָׁתִּי, רָשָׁתָּ; but sometimes Pattahh, as שָׁבָתִּי, שָׁבָתָּ.

(5) *Future suffixes* are provided with a union-vowel in most cases, where the verb ends with a consonant; in which cases the final Hholem or Tseri of the verb is dropped. But with suff. הָ, כָּם, כֶּן, these vowels are retained, and *shortened* because they lose the tone. On the other hand, verbs Future Pattahh retain this vowel, and prolong it before a union-vowel; as יִלְבָּשׁ from יָלַבַּשׁ.

(6) *The Imperative* follows the analogy of the Future throughout; and this in regard to verbs final Pattahh, as well as others.

(7) *Participles* follow the manner of the *nouns* to whose declension they belong, in receiving suffixes.

(8) **PIEL** usually drops its final Tseri before a union-vowel, as in the paradigm; but before הָ, כָּם, כֶּן, it commonly shortens it into Seghol or short Hhireq, as קָרַבְתָּ, קָרַבְתָּ; rarely into Pattahh, as קָרַבְתָּ, Deut. ii. 7. Pattahh final here remains, as קָרַבְתָּ.

(9) **POEL**, **POLEL**, etc., imitate Piel in their suffixes.

(10) **HIPHIL** appends suffixes to its *full forms*, not to the apocopate ones. Very rarely is the final vowel of the verb dropped; as in יַעֲשֶׂה instead of יַעֲשֶׂה.]

#### *Verbs Lamedh He with suffixes.*

[§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

Note 1. *Præter 3rd sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs as to the ה before the suffix.

Note 2. Suffixes beginning with a consonant sometimes cause the original Yodh to be restored; as יָחִיבֶהוּ, יִכְבֹּדוּ, יִפְתָּחוּ, etc.]

### NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns differs much from declension

in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*, properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-forms of the noun and shifts the place of its tone, occasions a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals* or those derived from *verbs*, and *denominatives* or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

*Note.* The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is primitive or derivative; and in some cases it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*); the latter denote action or passion, (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simple action or passion. But to this principle there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. בָּרֵם *a vine dresser*, from the primitive בָּרַם *a vineyard*; מִזְמוֹן *eastern*, from the verbal מָזַן *the east*. The forms of these resemble those of the other classes.

[*Note.* *Denominatives* are usually formed, (1) By adding to verbals the masc. derivation יָ, or the fem. יָהּ; e. g. שֵׁשׁ *six*, שֵׁשִׁי *sixth*; מוֹאָבִי *a Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *an Israelite*, from יִשְׂרָאֵל, etc. Several adjectives also are formed in this manner; as גִּבְרִי, fem. גִּבְרִיָּה *strange*, from גָּבַר *a stranger*; מְדִינָה *first*, from מְדִינָה, etc.

(2) By adding **יָרֵךְ**, which is usually of the fem. gender. E. g. **רֶשֶׁת** *princeps*, **רֶשֶׁתִּית** *principium*. Words of this form are sometimes defectively written, as **רֶשֶׁתִּית** for **רֶשֶׁתִּית**, etc.

(3) Rarely by adding the terminations **יָרֵךְ**, **יָרֵךְ**, or **יָרֵךְ**. E. g. **לֵוִי** *a lion*, from **לֵוִי**; **אֶשֶׁת** *fire-offering*, from **אֶשֶׁת**; **בִּילִי** *a deceiver*, from **בִּיל**; **אֶתְנֵן** *a treasury*, from **אֶתְנֵן**.]

[§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle; e. g. **צֶלֶם מָוֶת** = **צֶלֶם** *shade of death*; **בְּלִיַּעַל** *worthless*, from **בְּלִי** *not* and **יַעַל** *profit*.

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 316. *b*. Very many of them are *composite*, and consist usually of two nouns, or a noun and a verb. E. g. **בֶּנְיָמִין** *Benjamin*, i. e. *son of my right hand*; **יְהוֹיָכִים** *Jehoiakim*, i. e. *Jehovah will exalt*.

Note 2. To the first word in composite proper names a Yodh is usually added, as **גַּבְרִיאֵל** *Gabriel* or *man of God*, from **גַּבְרָא** and **אֵל**; sometimes a Vav, as **שְׁמוּאֵל** *Samuel* or *name of God*, from **שֵׁם** and **אֵל**. The name of God (**אֵל** or **יְהוָה** abridged) forms the beginning or the termination of a great multitude of Hebrew proper names.]

### *Gender of Nouns.*

§ 318. The Hebrew has only *two* genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form.* (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either **הָ**, **ת**, **תָּ**, or **תַּת**.

E. g. **מֶלֶךְ** *a king*, **מַלְכָּה** *a queen*; **חַטָּא** *a sinner*; **חַטָּאת** *sin*, **עִבְרִי** *a Hebrew man*, **עִבְרִית** *a Hebrew woman*; **קְטוֹרֶת**, fem. **קְטוֹרֶת** *incense*; **מוֹדַעַת**, fem. **מוֹדַעַת** *acquaintance*. The fem. **תַּת** is appropriate to words with Gutturals at the end, § 141.

Note 1. Besides these, the following terminations of the feminine

actually occur, although they are rare; viz. (1) אָ; as אֶשְׁכָּח, for אֶשְׁכַּח, § 122. 1. (2) תָּ; as אֶמְכַּרְתָּ, poetic for אֶמְכֹּרְתָּ. (3) תָּ with the proper vowel Pattahh, and with the tone on the ultimate; as כֶּמֶרְקֹת emerald, קֶלֶקֶל pelican, Ps. cii. 6.

Note 2. The endings יָה and יָה are also *feminine*. They are contracted forms, and stand for the full fem. יָהִי and יָהִי, neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (a) Nouns which designate objects such as the following, are *masculine*, although they have a feminine termination.

(1) Names of men; as יְהוּדָה *Judah*. (2) Offices of men; as מֶלֶךְ a governor. (3) Nations; as יְהוּדָה the nation of *Judah*. (4) Rivers; as אֲמָנָה *Amana*.

(b) Nouns which designate objects such as the following, are *feminine*, although they have a masc. termination.

(1) Names of women; as רַחֵל *Rachel*. (2) Offices or relations of women; as אִמָּה *mother*. (3) Countries; as אַשּׁוּר *Assyria*. (4) Towns; as צֵיֶר *Tyre*. (5) Female beasts; as אֶרֶוֹן a she-ass. (6) Members of the body by nature double; as אֹזֶן the ear.

Note 1. The same word may be masc. in one meaning, and fem. in another; as יְהוּדָה *Judah* or *the Jews*, masc.; יְהוּדָה, the country of *Judea*, fem.

Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender either in form or signification; as בְּאֵר a well; טַלֵּם a talent, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

Note 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only by practice. What is of the *neuter* gender in the present western languages, is generally designated in the Hebrew by the *feminine*; as בִּת צֵיֶר daughter of *Tyre*, i. e. city of *Tyre*.

Note 2. Nouns of the *dual* number are universally of the *common* gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases



dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many feminine nouns have plurals of the masculine form, § 327. 1.

E. g. masc. אב *a father*, plur. אבות. Fem. חֲטָה *wheat*, plur. חֲטָיִם, etc.

Note. *The GENDER of the plural, let the FORM be as it may, is, with few exceptions, regulated by that of the singular.* Some words exhibit both the masc. and fem. forms of the plural, but the gender of both forms is the same, viz. it is the same as that of the singular.

*Formation of fem. nouns from masc. ones.*

[§ 323. The addition of fem. terminations (§ 319. *b*) to the masc. forms, usually occasions some change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (*a*) (1) The ending חֲתָ draws down the accent, and consequently causes the *penult* vowel of the masc. form, if mutable, to be dropped; § 133. (2) In nouns, etc., of the form of Dec. VII., the *final* vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dagh. forte, or in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. Segholates receiving חֲתָ fem. assume the *suffix-form* in order to take it; see par. Dec. VI. (5) Nouns of Declension IX. drop their final ה and its preceding vowel, in order to receive the fem. חֲתָ. All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. חֲתָ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

| Dec. | Masc.      | Fem.             | Dec. | Masc.  | Fem.         | Dec.  | Masc.   | Fem.        |
|------|------------|------------------|------|--------|--------------|-------|---------|-------------|
| I.   | כּוֹס      | כּוֹסָה          | VI.  | חֶלֶךְ | חֶלְכָה (4)  |       | עֵץ     | עֵצָה       |
|      | תַּחְתּוֹן | תַּחְתּוֹנָה     |      | גֶּבַע | גֶּבְעָה (4) | VIII. | תָּם    | תַּמָּה (3) |
| II.  | מוֹצֵא     | מוֹצְאָה         |      | אֶמֶר  | אֶמְרָה (4)  |       | נֵץ     | נֵצָה (3)   |
| III. | גְּדוֹל    | גְּדוֹלָה (1)    |      | עֶגֶל  | עֶגְלָה (4)  |       | כֶּן    | כֶּנָה (3)  |
|      | מְתוֹק     | מְתוֹקָה (1)     |      | אֶכֶל  | אֶכְלָה (4)  |       | חֶק     | חֶקָה (3)   |
|      | עֲצוּם     | עֲצוּמָה (1)     |      | חֶזֶק  | חֶזְקָה (4)  |       | בֵּז    | בֵּזָה (3)  |
|      | פְּרִיא    | פְּרִיאָה (1)    |      | עוֹל   | עוֹלָה (4)   |       | נֶזֶן   | נֶזְנָה (3) |
|      | מְקוּם     | מְקוּמָה (1)     |      | צִיד   | צִידָה (4)   |       | שֶׁר    | שֶׁרָה (3)  |
| IV.  | נָקֵם      | נָקְמָה (1)      | VII. | אֶרֶח  | אֶרְחָה (2)  | IX.   | יָפָה   | יָפָה (5)   |
| V.   | זָמַן      | זָמְנָה (1)      |      | מוֹקֵד | מוֹקְדָה (2) |       | מְרָאָה | מְרָאָה (5) |
|      | יָעַן      | יָעֲנָה (irreg.) |      | יָדַע  | יָדְעָה      |       |         |             |

Note. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see par.) so among the *feminines* derived from ground-forms belonging here, are some that imitate the fem. of Dec. VI.; e. g. *יָרָחָה* fem. *יָרָחָה*, *יָעַל* fem. *יָעַלָה*. For the form *מִתְרוֹק*, fem. *מִתְרוֹקָה*, under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending *ת* makes no change in the original word; e. g. *חֲפָאָה*, *חֲפָאָת*; *עֲבָרִי*, *עֲבָרִית*, etc.

(c) The Segholate endings *תָּה*, *תָּה*, (1) Affect the *penult* vowel in the like manner with *תָּה*; see above, a. They change the *ultimate* mutable vowel, according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. *אִישׁ*, *אִשָּׁה*; *שְׁלוֹשׁ*, *שְׁלוֹשָׁה*; *נָחֵשׁ*, *נָחֵשָׁה*; *גָּבִיר*, *גָּבִירָה*, etc.; § 127, Exceptions.

Note. The Fem. Segholate form is usually chosen for the *construct* state; while *תָּה* is more common in the *absolute* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Decs. VI. and IX. are not susceptible of fem. Segholate endings. Nouns in Dec. VIII. omit the Daghesth in the double letter and lengthen the preceding vowel, when they assume the Segholate form; e. g. *נֶשֶׁה*, *נֶשֶׁהָה*.]

### Formation of the Plural.

§ 324. The Hebrew, like the Greek, has three numbers, the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually by annexing to the singular, (1) *ים*. (2) *ם* simply, in some words ending in *י*.

E. g. (1) *סוּם* plur. *סוּמִים*. (2) *נָכְרִי*, *נָכְרִים*, also as *לְוִי*, *לְוִיִּם*. But the plural ending, as might be expected, is sometimes written *defectively*; as *הַיְיָדִים*, also *הַיְיָדִם*, § 63.

(b) The *unusual forms of the plural*, are (1) *יָו*; e. g. *מַלְאָכָה*, plur. *מַלְאָכִין*, Prov. xxxi. 3. (2) *יָו*; e. g. *חֲלוּנִי*, *חֲלוּנִין*, Jer. xxii. 14: *גֹּבִי*, Nah. iii. 17. (3) Perhaps *יָו*; e. g. *מִן*, *מִנִּי*, Ps. xlv. 9. The forms 1 and 2 coincide with the Chald. and Syriac plurals.

§ 326. *Plural feminine.* The plural of fem. nouns

is formed, (a) By changing the terminations תַּתְּ, תַּתְּ, תַּתְּ of the fem. sing. into וֹת, and by corresponding vowel changes.

E. g. תוֹרָה, plur. תּוֹרוֹת; אֲגָרָה, plur. אֲגָרוֹת; מַצֵּעַת, plur. מַצְעוֹת. The ת of the fem. ending sing. is, in a few cases, retained in the plural as if it were a radical; e. g. masc. דָּל, fem. דָּלָה, plur. דָּלָתוֹת.

(b) By annexing וֹת simply to those feminines which in the singular have a masc. form; as בָּאֵר, plur. בְּאֵרוֹת, § 320. Note 2.

(c) By changing יִית into יוֹת, as עֲבָרִית plural עֲבָרִיּוֹת; and וֹת into יוֹת, as מַלְכוּת plur. מַלְכוּתֵי.

Note 1. The plurals under c appear to be derived from obsolete forms of the sing. in יִית and יִית. Nouns of these classes sometimes also form their plural after the usual manner; as חֲנִיָּית, plur. חֲנִיָּוִת and חֲנִיּוֹת; זִנִּית, plur. זִנִּיּוֹת.

Note 2. The plural ending of the fem. form is not unfrequently written *defectively*; as קָלוֹת for קָלוֹת, etc.

### HETEROCLITES.

[§ 327. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as have a masc. singular, and yet have a plural of the fem. form and masc. gender, e. g. אָב, plur. אֲבוֹת, § 322 and the Note; also such as have a fem. singular, and a plur. of the masc. form and fem. gender, e. g. לְבָנָה, plur. לְבָנִים. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. שָׁנָה fem. *a year*, plur. שָׁנִים and שָׁנוֹת fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פָּנִים, *the face*. (4) Some are found only in the singular; e. g. עוֹף *fowl*, יְלָד *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plural in addition to the first one; e. g. מָוֶה plur. מְוֹתָיִם, *pluralis pluralium* מְוֹתָיִם.]

*Formation, use, etc., of the Dual.*

§ 328. The dual is usually formed by adding the termination יִם (יָיִם) to the forms of the singular; e. g. (a) To masculines without change. (b) To feminines in הַ, after changing the final ה into ת.

E. g. (a) יוֹמִים, יוֹמִים. (b) יָרֵכַי, יָרֵכַיִם. In nouns of Dec. VI. the dual ending is appended to the suff. form, as רִגְלִי, רִגְלָיִם; see paradigm.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. דָּוִד for דָּוִידִים, יָרֵכַי for יָרֵכַיִם; יָדַי for יָדָיִם. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects as are double either by nature or by custom.

[E. g. יָדָיִם *the two hands*; נַעֲלָיִם *a pair of shoes*, etc. The names of members of the human body which by nature are double, have also a plural as well as a dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as כַּפָּיִם *hands*, כַּפּוֹת *handles*.

Note 1. In a few instances the dual form stands, instead of the plural, for a greater number than two; e. g. שֵׁשׁ כְּנָפַיִם *six wings*; שְׁלֹשׁ שֵׁנָיִם *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases it is difficult to show the reason of the dual form; as צִהְרָיִם *mid-day*, etc. Perhaps it is intensive.

Note 2. The words שָׁמַיִם *heavens* and מַיִם *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of *common* gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. חוֹמוֹת *walls*, dual חוֹמָיִם *two walls*, etc. Comp. § 327. 5.



## DECLENSION OF NOUNS.

### *Construct state.*

§ 332. The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns in such a relation are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred so the second.

### *Changes of Consonants in declension of Nouns.*

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows; viz.

(a) In all cases of masc. nouns sing. (not having a fem. form, § 320), the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in הָ change this ending into תָּ; as יִרְאָה, const. יִרְאֵת. Other feminines singular suffer no change of their consonants.

(c) The plur. ending יִם and the dual יִם become יֵי; as סוּסִים, const. סוּסֵי; יָדִים, const. יָדֵי.

(d) Plurals in וֹת suffer no change in their consonants, in the construct state.

Remark. The *vowels* of words are also affected by regimen or construct state; see § 341 seq.

*Suffix state.*

§ 334. This is that form of nouns to which are appended or suffixed fragments of pronouns equivalent in signification to our pronominal adjectives in English.

E. g. סוס *a horse*, with suffix, סוסו *his horse*, etc. So קול *voice*, קולו *vox ejus*.

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent in general to nouns in the Gen. case, and as putting the noun to which they are suffixed into a kind of regimen or const. state. Frequently the suff. state requires the same vowel-changes as to the const. state, *but not always*; as may be seen by the paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs, § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs, § 307 seq.) have generally three different forms, adapted to the ending or number of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) The second form of suffixes prefixes a *union-vowel*, in which shape they are appended to nouns *singular* ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns *plural*. Here *all* the suffixes take a *union-vowel*; and all of them, except that of the 1st person sing., insert a *Yodh* between the *union-vowel* and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the first column, (a) Containing those which are attached to nouns *singular* ending with a *vowel*; the second, (b) Those which are attached to nouns *singular* ending with a *consonant*; the third, (c) Exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

| (a)                      | (b)                  | (c)                    |
|--------------------------|----------------------|------------------------|
| Sing. Simple form.       | With un. vowel, etc. | Suff. to nouns plural. |
| 1. <i>my</i> יְ          | יְ                   | יְ (יָ)                |
| 2 m. <i>thy</i> תְּ, תָּ | תְּ תָּ              | תְּ (תָּ)              |
| 2 f. <i>thy</i> תְּ      | תְּ כִּי             | תְּ כִּי יְ            |
| 3 m. <i>his</i> הָ וּ    | הָ וּ                | יְ poet. הָ וּ         |
| 3 f. <i>her</i> הָ       | הָ                   | הָ                     |
| Pl. 1. <i>our</i> נָ     | נָ                   | נָ                     |
| 2 m. <i>your</i> כָּ     | כָּ                  | כָּ                    |
| 2 f. <i>your</i> כֹּ     | כֹּ                  | כֹּ                    |
| 3 m. <i>their</i> הֶם    | הֶם poet. מוּ        | הֶם poet. מוּ          |
| 3 f. <i>their</i> הֵן    | הֵן נָה נָה          | הֵן]                   |

Notes.

[Note 1. *Unusual suffixes to nouns singular.* SING. SUFF. 2 masc. יָ, Ps. cxxxix. 5, יָ, Ps. x. 14.—2 fem. sing. תָּ, Ezek. v. 12, תָּ, Ezek. xxiii. 28, תָּ (for תָּ) with תָּ parag. Nah. ii. 14, כִּי, Ps. ciii. 3.—3 fem. תָּ without Mappiq, Numb. xv. 28, תָּ, Ezek. xxxvi. 5 for תָּ. PLURAL; 1 pers. נָ, Ruth iii. 2; Job xxii. 20.—2 fem. נָה, Ezek. xxiii. 48, 49.—3 masc. תָּ, 2 Sam. xxiii. 6.—3 fem. תָּ, 1 K. vii. 37.

Note 2. *Unusual suffixes to nouns plural.* SING. SUFF. 3 masc. יָ, Ps. cxvi. 12, Chaldaic.—3 fem. יָ, Ezek. xli. 15, for יָ. PLURAL; 2 fem. נָה, Ezek. xiii. 20.—3 masc. תָּ, Ezek. xl. 16.—3 fem. תָּ, Ezek. i. 11; all with תָּ parag. 3.

Note 3. The suff. יְ joined to a noun ending with י, usually coalesces with it; e. g. גּוֹי *a nation*, גּוֹי (gōyī) *my nation*; but sometimes as יְ *my fruit*.

Note 4. The sing. forms 3 pers., תָּ, are appended to nouns of Dec. IX.; יְ is parag. for תָּ, § 125. c.

Note 5. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as תָּ for תָּ, תָּ for תָּ, Gen. iv. 4. תָּ for תָּ, etc. (2) Sometimes a sing. suff. is attached to a

plur. noun; עֲדָתִי for עֲדָתִי, Ps. cxxxii. 12; מִכְתָּבִי for מִכְתָּבִי, Deut. xxviii. 59; אֲבֹתָם for אֲבֹתֵיהֶם, etc. (3) *Vice versâ*, plur. suffixes are sometimes appended to the singular; e. g. הַבְּנֵי הַזֵּה for הַבְּנֵי הַזֵּה, בְּנוֹתָי, *thy building*, for בְּנוֹתָי, Inf. noun from בָּנָה Ezek. xvi. 31. Nos. 2 and 3 are doubtless oversights of transcribers.

REMARK. The suffixes כֶּם, כֵּן, הֵם, הֵן, are called *grave*, because they always bring down the *tone* upon them; while other suffixes are called *light*, because they do not affect the tone uniformly in this manner. With nouns *singular*, the grave suffixes take no union-vowel. With nouns *plural*, they have one, *but do not allow it to take the tone*. In all other cases, without exception, the union-vowel takes the tone upon itself. The sing. הֵ takes the tone when preceded by a consonant; and loses it when preceded by a vowel.]

§ 337. Feminines in הֵ, in order to receive suffixes, change the final הֵ into תֵ.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. בָּרָךְ, plur. בָּרָכִים, with suff. בָּרָכְיָה, where the ending יֵם is dropped, and the suffix יָה taken in its room. So בָּרָךְ; dual בָּרָכִים, with suff. בָּרָכְיָה, dropping יֵם and taking יָה.

#### Notes on nouns with suffixes, Par. XXIV.

[§ 340. This paradigm shows the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes, in connection with a masc. noun ending with a consonant. A fem. noun terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אֶבֶן in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has a Yodh, as if from a form אֶבֶןִי ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אֶבֶן is אֲבָנִים; which takes suffixes like the plural of הַבְּנֵי.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in תֵ and תֵ with suffixes, see § 390 and Dec. XIII. in the paradigm of nouns. For anomalies as to suffixes appended to fem.



nouns, see Rosenm. Comm. in Zach. iv. 2, where is a large list of them.

*Changes of vowels in the declension of Nouns.*

§ 341. As regimen and the suffix state usually either change the tone of words, or occasion contraction in the method of uttering them, it follows of course that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the consonants, see § 333.

§ 342. VOWEL CHANGES. (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground-form falls away; but in nouns, etc., of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבָר, plur. דְּבָרִים; with suff. דְּבָרֵינוּ, דְּבָרֵי; and so with all the suffixes which are either monosyllabic, or being dissyllabic have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אוֹיְבִים, אוֹיְבִי, etc. See paradigm of nouns, Dec. VII.

Note 1. Nouns of Dec. VI., i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form in order to receive suffixes, or to make the dual; e. g. abs. מְלִיץ, with suff. מְלִיצִי, dual מְלִיצִים.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the *penult* vowel is dropped, and the *ultimate* one is usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דָּבָר, דְּבָרָם. (2) In the const. state; as דְּבַר יְהוָה, *the word of God*. But in Dec. VI. the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII., words in the const. state for the most part (but not always) remain unchanged; see par. of Dec. VII.

Note 2. The suff. ה allows of two different forms in the noun to

which it is appended; e. g. (1) It shortens the ultimate vowel; as שֵׁם *name*, שְׁמִי *thy name*. (2) It places it in a simple syllable by combining the final letter of the root in a syllable with itself, and of course it then requires the previous vowel to be long; as דְּבָרְךָ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes; as דְּבָרֶיךָ. (2) By const. state; as דְּבָרֵי הָעָם *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel (as in masc. nouns), feminines in הֶ. (1) Before a suffix beginning with a *vowel*, merely change ה into ת. (2) Before a suffix beginning with a consonant they not only change the ה into ת, but also shorten the vowel immediately preceding the ת.

E. g. (1) שָׁנָה, with suff. שְׁנָתוֹ. (2) שְׁנֵיתֶיךָ. Fem. plurals and Segholates follow the analogy of masculine nouns, as to their vowel changes.

*General rule respecting plural suffixes.*

§ 344. (1) In masc. nouns plural, *light* suffixes are attached to the absolute state abridged; *grave* suffixes (§ 336. Remark) to the construct state. (2) In fem. nouns plural, all the suffixes are attached to the construct state.

## DECLENSION OF NOUNS MASCULINE.

*First declension.*

§ 345. This comprehends all nouns, whether monosyllabic or polysyllabic, *whose vowels are all immutable*.

E. g. עֵיר, קָם, גֵּר, בָּרַח, אֲבִיּוֹן, מְלָכִית, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. Of course not a few nouns

that are *feminine* belong here also; e. g. those ending in יִתְ, יִתְ, etc., and many others. Whether a noun is masc. or fem., it belongs here if the vowels are *immutable*. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קוֹל, לְבוּשׁ, etc., the vowels are obviously immutable; but the vowels in פָּרֵשׁ, פָּאֵב, etc., can be known to be immutable only from a lexicon, or from a knowledge of etymology.

[§ 346. *Notes on the paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. שָׂרָף, const. שָׂרֵף, Dec. II.; but plur. const. שָׂרָף, Dec. I. The lexicons note such. (3) Some few nouns having י in the abs. state, exchange it for ה in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., d presents the manner in which nouns with a final Guttural and Pattahh furtive are declined.]

*Second declension.*

§ 347. This includes nouns *with final Qamets or Pattahh pure and mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state *singular*, before the grave suffixes, and sometimes before ה, final Qamets goes into Pattahh, § 342. b. In the *plural*, the final vowel falls away in the const. state, and before the grave suffixes, § 342. c.

REMARKS. (a) The penult vowel in nouns of this Dec. being *immutable*, of course it is not affected by either regimen or suffixes. (b) Final Qamets is also immutable in many words, although it cannot be distinguished by the mere appearance; e. g. מוֹרֵשׁ, plur. const. מוֹרֵשׁ, etc., of Dec. I. Etymology and the lexicons determine such cases. (c) Some nouns with final Qamets mutable belong to Dec. VIII.; e. g. מֶלֶךְ plur. מְלָכִים, etc. The mode of declension, or of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

[§ 349. *Notes on the paradigm.* (1) Under a, מְלָכִים (for מְלָכִים) is *sui generis*. So from יָד *hand*, we have both יָדִים and יְדָיִם. (2) Cases like c and d (with final Pattahh) are rare. Only the forms of the

*plural* determine the declension, to which they belong. (3) Some participles in Niphal from verbs לָ, seem at first view to belong here; but they drop their Qamets in the plural, e. g. נִטְמָאִים instead of נִטְמָאִים; and such forms of participles as נִטְמָאִים probably have a ground-form like נִטְמָא of Dec. VII.]

### Third declension.

§ 350. This comprises all nouns which have *an immutable vowel in the final syllable, and Qamets or Tseri pure and mutable in the penult.*

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

REMARKS. (a) Polysyllabic nouns, like בְּלִיָּה, etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיחַ = בְּרִיחַ, Dec. I. The lexicons, etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in גְּלוּת, חֲזוּת, etc., with Qamets impure, and so belonging to Dec. I.

[§ 352. *Notes on the paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Dagghesh forte in the const. state, etc., as in the Par.; but they sometimes retain it, as the nouns in smaller print show. (2) The Seghol under ח in const. חֲזִיין, is occasioned by the Guttural; so עֲשָׂרִים, etc. But ע also takes Hhireq short, as const. עֲשָׂרִים. (3) As to exchanging Hholem for Shureq in *f*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under נ in the sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d*. 2; the plur. is regular. The word, however, can scarcely be considered as really belonging to Dec. III. (5) In *h*, the short form in the const. state (גְּדָלִי gēdhöl) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases as מְדוֹן plur. מְדוֹנִים, it is probable that the ground-form of the plural is מְדוֹן; only the singular properly belongs to Dec. III. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. סְרִים const. סְרִים, as of Dec. III.; but plur. סְרִימִים, as of Dec. I.]

### Fourth declension.

§ 353. This includes *all dissyllabic nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*



§ 354. *Changes.* (a) Out of the ground-form the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before ٺ, the *final* Qamets shortens into Pattahh, § 342. b. (c) In the plur. const. and before the plur. grave suffixes, both the vowels of the ground-form fall away (§ 342 c), and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

[§ 355. *Notes on the paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The lexicons will determine their nature. (2) The examples *c*, *d*, *e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in the first vowel; as the vowels under Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of ٺٺٺ in *f*, with a Pattahh for the first vowel. (4) Nouns of the form *g*, derivatives of ٺٺ, belong in general to Dec. III., having the final ٺٺ immutable. But in some few cases, like ٺٺٺ, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. Segholate form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.]

*Fifth declension.*

§ 356. This comprehends dissyllabic nouns, *with Tseri pure in the ultimate and Qamets pure in the penult.*

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., except that the singular const., and the form before the grave suffixes, differ more sensibly from the sing. absolute; see § 358. 3.

[§ 358. *Notes on the paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to the present usage. (2) The Segholate forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension; but it may be accounted for by the near relation of the vowels Pattahh and Seghol, and from the fact, that Seghol is very rarely employed as the final vowel of nouns, except in cases of Dec. VI., where it is merely

*furtive*. We should naturally expect short Hhireq before the grave suffixes; but the regimen form is adopted. Comp. Dec. VII., where the endings are in Tseri likewise. (4) Derivates of לָ (like מִלָּה) which apparently belong here, have a Tseri immutable and belong to Dec. III. The same is the case with a considerable number of other nouns and participials; e. g. יָנוּ, יָבֵחַ, יָשֵׁן, יָצֵחַ, יָבֵל, יָשֵׁחַ, יָשֵׁחַ, etc., all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. יָצֵחַ, const. יָצֵחַ, Dec. III.; but plur. const. יָצֵחַ, Dec. V.]

*Sixth declension.*

§ 359. This comprises dissyllabic nouns, *which have the tone on the penult and a furtive vowel in the final syllable*.

In other words, this declension includes all Segholate nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings יָ, יָ, which belong to Dec. XII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

Note. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develope their original state, which is a monosyllable ending with two consonants; as מִלָּה, original form מִלָּה, with suff. יָ, etc.

§ 360. *Changes*. (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the *original* form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the *original* vowel of the ground-form in the first syllable is restored.

Note. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-form is *pure in all cases*, and mostly short. It is either of the A, E, or O class; as (1) מִלָּה. (2) סִפֵּר, סִפֵּר, חִלָּה.

(3) קִדָּשׁ, קִדְּשׁ, קִדְּשׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed into Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original-vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

[§ 363. *Notes on the paradigm of the A class.* (1) All these having Pattahh under their first radical for their *original* vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, show the manner in which the Gutturals influence the form of these Segholates, § 141.

(4) A few words belonging here, retain the *original* ground-form; e. g. אִשָּׁה, אִשָּׁה, אִשָּׁה (not אִשָּׁה), etc.]

[§ 364. *Notes on the E class.* (1) In such cases as *d*, *f*, *h*, we might naturally expect that the Tseri would be changed into Seghol, § 142. *d*; but Tseri often appears in the first syllable. (2) The examples *f*, *g*, exhibit the influence of ה Guttural; the example *h*, that of a *final* Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like חֲתָנִים from חֵתָן. (3) The student must not fail to note, that although such nouns as אִשָּׁה, אִשָּׁה, etc., exhibit in the abs. state the same appearance as those of the *A* class, viz. אִשָּׁה, yet in the suff. state the difference in the *original* vowels is at once discerned; e. g. אִשָּׁה, אִשָּׁה, but אִשָּׁה, אִשָּׁה, etc.

(4) *Original* forms are sometimes found here; as אִשָּׁה, אִשָּׁה, etc.

REMARK. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. אִשָּׁה, אִשָּׁה, etc., see Lex.]

[§ 365. *Notes on the O class.* (1) The examples *i*, *j*, exhibit Qamets Hhateph (in the suff. state), which corresponds to the Hholem of the abs. state. This Hholem, long and pure, is probably the vowel of the original form; as in אִשָּׁה קֹשֶׁת *qōshet*. (2) In *k*, the influence of ה Guttural is seen. \*For the form of the suff. state אִשָּׁה קֹשֶׁת *pō-ōl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. אִשָּׁה קֹשֶׁת, from אִשָּׁה קֹשֶׁת, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. abs. and plur. light suff. state; an occurrence very rare among nouns of this class.

ANOMALIES. The nouns אִשָּׁה, אִשָּׁה, אִשָּׁה, exhibit some anomalies

in regard to their vowels; plur. שְׂרָשִׁים *shō-rā-shīm*, קִדְּשִׁים *qō-dhā-shīm*, אֲדָלִים, etc. Also בָּהֶן, נָגִה, נִכְח, have anomalous plurals; see the Lex. on these words.

An original form here is קִשְׁטָא.]

[§ 366. *Segholates of verbs* עִי and עִי. (a) Those of the *A* class have two forms, viz. with middle ו (as in *m, n*), which out of the abs. state quiesces in Shureq or Hholem, as in the examples; or with middle י (as in *o, p*), which out of the abs. state quiesces in Tseri or Hhireq. The forms like מְוִרָה, מְוִרָה, with Qamets for a penult vowel without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ו in proper Hebrew nouns. Some of the forms, like מְוִרָה, have a regular plural.

(b) Those of the *E* class all belong to Dec. I., and quiesce in Tseri or Hhireq; as מְוִרָה, מְוִרָה, etc., the Segholate form not being admissible here.

(c) Those of the *O* class all quiesce in Hholem or Shureq in the singular, which belongs to Dec. I.; as *q, r*. But the plur. is occasionally regular; as in these examples. The form מְוִרָה is equivalent to מְוִרָה, and מְוִרָה = מְוִרָה. The same words sometimes have regular and irregular forms in the plural; e. g. מְוִרָה, מְוִרָה and מְוִרָה.]

[§ 367. *Segholates derived from verbs* לִי, imitate the Inf. Segholates. The root of verbs לִי is properly לִי or לוֹ, § 280. Hence, as neither י nor ו at the end of a word will bear a furtive vowel before them (§ 120 *b*), so that we cannot write מְוִרָה, מְוִרָה, the form of the word is changed so as to accommodate the nature of the final י or ו, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The paradigm exhibits the change which a pause-accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

Note. The final quiescent י and ו here, do *not* make their vowel *immutable*. The general law of the vowel yields here to the law which respects the form of the noun in the suff. and plur. state. Forms like מְוִרָה = מְוִרָה, are not found in the suff. or plur. state, in our present Hebrew.]

[§ 368. *Infinitive Segholates*. So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often



employed as a mere noun. The class of simple nouns with such forms as *דָּבַשׁ*, *שָׁבָב*, *בָּאָר*, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as *קָטַל*. The examples *x*, *y*, *z*, exhibit the modes of declining *nouns* of this sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc., they conform altogether to the model of Segholates.]

[§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take in the first syllable the vowel appropriate to the plur. construct; e. g. *עָשָׂר*, *עָשָׂרִים* instead of *עֶשְׂרִים*; so *שָׁבָב*, *שָׁבָבִים*; *שָׁלוֹ*, *שָׁלוֹנִים*; *דָּלָו* for *דָּלָוִי*. Forms like *שָׁקָמִים* for *שָׁקָמִי*; *חָבָנִי* for *חָבָנִים*, etc., sometimes occur.

Note. In the plur. construct, Dagghesh forte *euphonic* is not unfrequent; as *חָלָוִי* for *חָלָוִי*, *עָשָׂבִית* for *עָשָׂבִית*, § 77. Some other singularities of particular words are noticed in the Lexicons.]

[§ 370. *Segholates with a paragodic הָ.* This is appended, like the light suffixes, to the original form of the word; e. g. *אָרָץ*, *אָרָצָה*; *הָדָם*, *הָדָמָה*; *הָלֵל*, *הָלָלָה*, etc., the tone uniformly remaining on the penult.]

#### *Seventh declension.*

§ 371. This comprises *nouns with Tseri pure in the ultimate*, (in a few cases with Hholem pure), *which are either monosyllabic, or have the preceding vowels immutable.*

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* (and the Hholem also) *generally* falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

[§ 373. *Notes on the paradigm.* (1) This declension includes most of the *active* participles in their masc. forms, which are declined

like *b*, *c*. The Part. of verbs ל Gutt., are declined like *d*. (2) The forms like *d*, *e*, with Pattahh final (instead of Tseri) in the const. state, are not confined to nouns ל Guttural, but appear in several other nouns; e. g. מִסְפָּד, const. מִסְפָּד. It is peculiar here, that a number of nouns which take a final Pattahh in regimen, throw away the preceding Pattahh in such a case, and take a Hhireq; e. g. מִפְּתִיחַ, מִפְּתִיחַ; מִרְבֵּץ, מִרְבֵּץ, etc. Probably this is in order to avoid two Pattahhs in mixed syllables and in immediate succession, neither of which is furtive. (3) The example *e* presents Seghol before the consonant-suffix קָ, etc.; as in some few cases is the usage. (4) The final Tseri in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained in *monosyllabic* words; as in the examples *a* and *g*. Comp. § 358. 4.

(5) Some nouns, as בֵּר, זֶן, מֵת (obs. root). lose their vowel in the suff. state and when they receive an accession, as if they belonged to this declension; e. g. בְּרִי, זָנִים, מְתִים.

(6) But few nouns which have final Hholem pure, are inflected in the manner of this declension; e. g. אֲשָׁפֶל, plur. אֲשָׁפְלוֹת; קִדְקִד, suff. קִדְקָדִי. Peculiar is plur. בְּמוֹת, plur. pluralium בְּמֹתֵי.

#### *Eighth declension.*

§ 374. This includes all nouns, *which insert Daghesh forte in the final letter of the ground-forms when they receive an accession.*

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the Daghesh forte of the final letter to appear; and if such accession takes the accent, the final long vowel (when pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 132 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָע; as חֹזֶן, עֵז, דָּל, etc.; and also the participles of these verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped, or assimilated to the final one; as לָב for לִבָּב; Inf. הָת for הִתָּה, etc. (c) Some

words which are primitive or are derived from a Pilel form of verbs; as *בָּמֶלֶךְ*, *בָּמֶלֶךְ*, etc.

[§ 376. *Notes on the paradigm.* (1) In *a, b, c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as *בָּ*, Qamets is retained. (2) In *c* the exchange of Pattahh for Hhireq in the suff. state, e. g. *בָּרַךְ*, *בָּרַךְ*, is peculiar, and is found in but few cases. (3) In *d* the Tseri sometimes goes into Pattahh, as *בָּנָה*, *בָּנָה*; *בָּנָה* with suffix pronoun makes *בָּנָהּ*, but with *בָּ* parag. *בָּנָהּ*. In like manner Seghol final goes into Hhireq short: as *בָּרַכְתִּי*, *בָּרַכְתִּי*. (4) In *e, f*, the short vowels may be either *u* or *o*, § 128. *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g, h*, the former with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the form in *i*, make the const. in *יָ*, except in the phrase *חַי יְהוֹה*. Nouns in *יָ* double the Yodh when accession is made; as *לְיוֹיִם*, *לְיוֹיִם*.

Note 1. When the final letter is a Resh or a Guttural and cannot be doubled, the compensation for Daghesth excluded is as usual; see § 112. This brings the words in question within other declensions; e. g. *שָׂר*, const. *שָׂר* with light suff. *שָׂרִי* (for *שָׂרִי* § 112), plur. *שָׂרִים*, const. *שָׂרִי* etc. with Qamets immutable, i. e. the sing. belongs to Dec. II. *c, d*, and the plur. to Dec. I. But nouns like *לָח*, const. *לָח*, with suff. *לָחִי* plur. *לָחִים* (for *לָחִים* § 112), belong to Dec. I., inasmuch as the vowel throughout is immutable.

Note 2. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. *אֵת*, *מִצְדָּנִים*, etc.; for which, see the Lexicons.]

*General Remark.* Nouns of various declensions as to their vowels, belong to this declension. It is only the doubling of the *final consonant*, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles adopted respectively in other declensions.

### Ninth declension.

§ 377. This comprises *all those words ending in בָּ which are derived from verbs לָה*.

§ 378. *Changes.* (*a*) In the const. singular, final Seghol is changed to Tseri. (*b*) With suffixes, etc., the ending *בָּ* is dropped. (*c*) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the paradigm.* (1) It is only the final ending *בָּ*.

which characterises this declension. The penult vowel may be *immutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a*, *b*. (3) The const. vowel Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

## NOUNS FEMININE.

### *Tenth declension.*

§ 380. This includes *all nouns with the feminine ending* פִּתְּ *and the preceding vowels immutable.*

§ 381. *Changes.* In the const. state פִּתְּ becomes פִּתְּ; before suffixes it becomes פִּתְּ or פִּתְּ. The plural is usually פִּתְּ.

[§ 382. *Notes on the paradigm.* (1) In regard to the fem. ending פִּתְּ in the abs. state; although its vowel coalesces with a Quiescent, and on general grounds would be immutable, yet in this case the law of the vowels yields to the demands of case or relation, i. e. a change of the vowel is effected by a more imperious law, which requires a change in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The reader will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

### *Eleventh declension.*

§ 383. This comprehends *all nouns with the fem. ending* פִּתְּ *and a mutable Qamets or Tseri in the penult syllable.*

§ 384. *Changes.* These are the same as in Dec. X.; except that here the vowel of the penult, being mutable, falls away in the const. state and before suffixes.

[§ 385. *Notes on the paradigm.* (1) The cases *a*, *b*, simply follow the analogy of Dec. X., with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand.



(2) In *c, d, e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to § 137, § 138. (3) Many nouns of Dec. XI. as to the *absolute* state, out of this state conform altogether to Dec. XIII.; so that only the *abs. state* belongs to Dec. XI., and all the rest to Dec. XIII. Such are *f, g*; and such are many words which are noted in the lexicons.]

[§ 386. REMARKS. (1) Many fem. nouns apparently belong here, but in reality to Dec. X., because the *penult* vowel is immutable; e. g. מִלְחָמָה, מִלְחָמָה, מִלְחָמָה, etc.; all such a good lexicon notes.

(2) A few nouns (by usage) are employed as belonging both to Dec. X. and XI.; e. g. מִלְחָמָה const. מִלְחָמָה, with suff. מִלְחָמָהּ, Dec. X.; so מִלְחָמָה, with suff. מִלְחָמָהּ, Dec. X., but commonly the const. is as מִלְחָמָה, with suff. מִלְחָמָהּ, etc., of Dec. XI. The lexicons should designate such.]

*Twelfth declension.*

§ 387. This includes *all those fem. nouns in חָ which are derived from Segholates of Dec. VI.*

Note. The feminine ending is attached to the *original* masc. form of the Segholate, as מִלְחָמָה, original form מִלְחָמָה, fem. מִלְחָמָה; so that these nouns have the *appearance* of belonging to Dec. X

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the paradigm.* (1) The example *a* is a derivative of the *A* class of Segholates; *b, c*, of the *E* class; *d*, of the *O* class. (2) The form in *e* exhibits the effects of Ayin Guttural upon the vowel-points of a word.

REMARK. There is a number of nouns which in appearance belong to this declension, e. g. מִלְחָמָה, מִלְחָמָה, etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. מִלְחָמוֹת, not מִלְחָמוֹת, etc., as it would be in Dec. XII.]

*Thirteenth declension.*

§ 390. This includes all fem. Segholates in חָ and חָ; i. e. *all those which have the tone on the penult and a furtive vowel in the final syllable.*



abs. and const. states. From 3 to 10 however, the primitive forms are of the *fem.* gender; while the derivative forms (in אָרְבָּע and אֶחָד) are of the *masc.* gender.

(b) From 11 to 19, the cardinal numbers are of the *compound* form, i. e. they are made up by joining the word עָשָׂר in the *masc.*, and אֶחָד in the *fem.*, to the units. These numerals thus formed have no const. state, but are put in apposition with other nouns, or are used adverbially.

Note. The words עָשָׂר and אֶחָד are found only in the above connections, and are evidently derived from עָשָׂר *ten*; somewhat like the termination *-teen* for *ten* in the English *thirteen, fourteen*, etc.

(c) From 20 to 90, the cardinal numbers are the *plural* forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no construct state.

Note. When intermediate units are to be expressed, they may either precede or follow the tens; as שִׁבְעִים וְשִׁבְעִים = שִׁבְעִים וְשִׁבְעִים = 77.

(d) *Hundreds* are expressed by the plural of the word מֵאוֹת preceded by the nine units; *thousands*, by the plural of אֲלָפִים with the same units; *ten thousands* in a similar manner by the forms of רִבְבוֹת, רְבֹו, רְבֹוֹת; see in the Par. under D. E.

Note. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as שְׁנַיִם וְשִׁבְעִים וְאַלְפִים = 162 *years*, Gen. v. 18; or אֶלֶף וְשִׁבְעִים וְשָׁנִים = 372, Ezra ii. 4. The latter mode prevails in the later Hebrew.

In expressing *thousands* with intervening smaller numbers, the former are placed first; as אֶלֶף וְשִׁבְעִים וְאַלְפִים = 8580, Num. iv. 48.]

[§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as ordinals.

The ordinals are derived from the cardinals by annexing to them the termination יָ. Most of them likewise insert יָ before the final letter of the ground-form.

Note. The ordinals sometimes have a *fem.* form in יָה, and some-

times in  $\text{יָרֵךְ}$ . In this shape, they are commonly employed to denote a *numeral part*; as  $\text{עֶשְׂרִירֵךְ}$ , *the tenth part*.]

[§ 397. *Notes on the paradigm.* (1) The class *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem.  $\text{אַחַדִּית}$  is for  $\text{אַחַדִּית}$ . The form  $\text{שְׁנֵי}$  is dual, as if from  $\text{שָׁן}$ ; the fem.  $\text{שְׁנֵי}$  (for  $\text{שְׁנֵי}$ ) is also dual, as from an obsolete root  $\text{שָׁן}$ . The Daghesh in  $\text{שְׁנֵי}$  is regarded as Daghesh lene, or rather as a Daghesh compensative for the  $\text{נ}$  which is dropped. (2) There is a dual form of masc. cardinals, which is used adverbially; as  $\text{שִׁבְעָתַיִם}$  *sevenfold*, Gen. iv. 15, 24, etc.;  $\text{אַרְבַּעָתַיִם}$  *fourfold*, 2 Sam. xii. 6. (3) The plurals of some of these forms likewise appear; as  $\text{אַחֲדִים}$ , Gen. xxvii. 44;  $\text{עֶשְׂרֹת}$  *tens*, Ex. xviii. 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as  $\text{שְׁנֵינוּ}$ , *both of us*;  $\text{שְׁלֹשָׁתֶכֶם}$ , *ye three*, quasi *trias vestrum*.

(5) The class *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for *eleven* and *twelve* have *two* forms; and  $\text{שְׁנַיִם}$  and  $\text{שְׁתַּיִם}$  coincide with the Aramæan dual. The form  $\text{עֶשְׂרֵינָה}$ , *eighteen*, occurs once, Judg. xx. 25.]

[§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denotes *units*, the second *tens*, the third *hundreds*. After 400 the *final* letters were sometimes employed, as in the paradigm. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as  $\text{קכ"ב}$ =429;  $\text{דףצח}$ =4898;  $\text{אףלה}$ =1835.

Note. *Fifteen* is denoted by  $\text{ט"ו}$ =9+6=15; never by  $\text{י"ה}$ , because this last is the contraction for the word  $\text{יְהִי}$ .]

## ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine, in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.



Note. Comparison in adjectives is formed by *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as יִשְׁרָיִלֵב the upright of heart, Ps. vii. 11.

## PARTICLES.

§ 400. Under the general appellation of *particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivative*. Of the derivatives some have an ending appropriated solely to the form of particles, as אֱמֶנֶם *truly*, אֱמֶן *truth*; while most retain the form of verbs, nouns, or pronouns.

Note 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc., which consist of only one letter, being doubtless apocopated words; as לְ for לֵאל, בִּן for בִּין, etc.

Note 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured by the changes which the particles have undergone.

## ADVERBS.

[§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In כִּי; as אֱמֶנֶם *truly*, from אֱמֶן *truth*. (b) In ׀; as בְּרֵאָא *suddenly*, from בִּרְע the wink of an eye. (c) In דִּית; as שְׁנִית *a second time*. (d) In ׀; as אֵי, from אֵי *then*.]

[§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as לְפָנִים *before*, מֵעַל *upwards*, etc. (b) Of nouns in the Accusative, either sing. or plural; as sing. בְּטָח *securely*, plur. מִישָׁרִים *uprightly*. Some of these forms are no longer used as nouns; as אֵין *not*. (c) Of adjectives; as masc. טוֹב *well*, fem. מְהֵרָה *quickly*, plur. בְּרֵאָא *fearfully*, in the const.

state **רַבַּח** *much*. These are used in a neuter sense, like *multum*, *πῶλλα*, etc. (d) Of the Inf. absolute, especially in Hiphil; as **עוֹד** *again*, literally *redeundo*; **הַרְבֵּה** *much*, literally *multiplicando*; **הַשְׁמֵרָה** *early*. Sometimes with a preposition; as **לְרֹב** *abundantly*. (e) Of pronouns; as **זֶה** *here*; **כֵּן** *how*, etc.]

[§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as **עַל-כֵּן** *wherefore*, **עַד-אַנְחָה** *how long?* (b) Of two adverbs; as **אֵיפֹה** *where*, from **אֵי** and **פֹּה**, etc.]

[§ 405. Several adverbs receive after them *verbal* suffixes; in which connection the suffixes are generally in the Nom. case; e. g. **עוֹדְנִי** *I [am] yet*, **עוֹדְנִי** *he [is] yet*; **אֵינֶנִּי** *he [is] not*; **אֵינִי** *where [is] he?* Gen. iii. 9, **אֵיכָּה** (for **אֵיכָּה**) *where [art] thou?* The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.]

## PREPOSITIONS.

[§ 406. Four prepositions, **בְּ**, **כִּי**, **לְ**, **מִ** (**מִי**), consisting of only one letter, are united with the words which they govern. Probably they are all derivatives of roots which were of a more complete form. This is certain as to **מִ** (which comes from **מִן**), and probable as to the others; see the articles in the *Lexicon*. For the various vowel pointing of these prepositions, see § 152. b.

[§ 407. Derivative prepositions making words by themselves, (and most of them are of this kind), have the forms of other parts of speech; viz. (a) Of nouns sing. in the Acc. case, or const. state; as **עַלְיוֹ** *causâ, on account of*, **בְּפָנָיו** *before*, **תַּחַת** *under*, etc. (b) Of nouns plural in the const. or suff. state; as **אֵל** *to, for*, **אֵלַי** *poetic*; **מִן**, **מִנִּי**, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as **תַּחַת**, **תַּחַתִּי**, **תַּחַתָּו**, but also with sing. suff. **תַּחַתָּם**; so **אֵלָיו** *to him*, etc. In like manner **עַל** *upon*, plur. const. **עַלֵּי** *poetic*, with suff. **עַלֵּיךְ**, **עַלֵּיכֶם**. (c) Of nouns in the const. state with prefix-prepositions; as **בְּיָד** *by*, **לְפָנַי** *before*, etc. (d) Of adverbs with prefix-prepositions; as **בְּחוּצָה** *without*, **מֵאָז** *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as **לְ** **סָבִיב** *around*, **לְ** **מַעַל** *above*, **מִן** **חוּץ** *without*, etc. (f) Of a double preposition; as **מֵעִם** *from with*, **מִבֵּין** *between*, **אֶל-תַּחַת** *under*; like the French *d'aupres*, *de chez*. (g) Of a paragogic letter or suffix, viz. **כִּי** *towards, to*; as **כִּי-מִדְּבָר** *towards Sodom*, **אֶל-הָאָרֶץ** *to the ground*, etc. So also **כִּי** and **כִּי**,

in a few cases; as סְלֵנָה to *Sylene*, Ezek. xxix. 10; נֹבָה to *Nob*, 1 Sam. xxi. 2.

Note. Prepositions take *noun-suffixes*, in the manner of both sing. and plur. nouns; very seldom are *verbal-suffixes* appended to them, like בְּעָדָי, בְּתַחֲמָנָה, בְּתַחֲמָנֵי, etc.]

[§ 408. Several prepositions and particles are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

| בְּ             | לְ           | בְּ (בְּמוֹ)       | מִן                  |
|-----------------|--------------|--------------------|----------------------|
| בִּי            | לִי          | בְּמוֹכִי          | מִמֶּנִּי } מִמֵּנִי |
| בְּךָ (בְּכֶם)  | לְךָ (לְכֶם) | בְּמוֹךָ           | מִמֶּךָ (מִמֵּךָ)    |
| בָּהּ           | לָהּ         | . . . .            | מִמֶּהּ              |
| בוֹ             | לוֹ          | בְּמוֹהוּ          | מִמֶּהוּ } מִמֵּהוּ  |
| בָּהּ           | לָהּ         | בְּמוֹהָ           | מִמֶּהָ              |
| בָּנִי          | לְנִי        | בְּמוֹנִי          | מִמֶּנִּי            |
| בְּכֶם          | לְכֶם        | בְּכֶם (בְּמוֹכֶם) | מִמֶּכֶם             |
| בְּכֶן          | לְכֶן        | . . . .            | מִמֶּכֶן             |
| בָּם            | לָהֶם, לָמוֹ | בְּמוֹהֶם בְּהֶם   | מִמֶּהֶם (מִמֵּהֶם)  |
| בְּהֶן (בְּהֵן) | לְהֶן        | . . . .            | מִמֶּהֶן             |

| אֵת of the Acc.         | אֵת with. |
|-------------------------|-----------|
| אֵתִי, אֹתִי            | אֵתִי     |
| אֵתְךָ, אֹתְךָ (אֹתְךָ) | אֵתְךָ    |
| אֵתָּה                  | אֵתָּה    |
| אֵתוֹ                   | אֵתוֹ     |
| אֵתָם, אֹתָם            | אֵתָם     |
| אֵתָהּ, אֹתָהּ          | אֵתָהּ    |

Notes on the paradigm. (1) The suff. ך sometimes takes the parag. ה; e. g. בְּכָה = בְּךָ, לְכָה = לְךָ, etc. (2) Before suffixes, בְּ requires the parag. מִן as a union-syllable; as in the table. (3) מִן becomes מִמֵּן (= מִנְּמִן i. e. מִן doubled) before most of the pronouns; not before all, e. g. מִמֶּכֶם = מִנְּכֶם, etc. (4) אֵת the sign of the Accus., (also standing sometimes before other cases, § 427. Note 2), in union with pronouns, always assumes the form אֵת, or (as it is often written *plené*) אֹת. (5) אֵת (*with*) appears to be derived from אֵתֵת, which is a derivate of

הִנָּה *to approach*; see Ges. Lex. It is imitated throughout, in its Daghesh and its mode of taking suffixes, by ׁ with; as עִמִּי, עִמָּךְ, etc.

Note. The parag. forms, הִנָּה, הִנָּךְ, take prepositions without change; as בְּהִנָּה, בְּהִנָּךְ, מִהִנָּה, etc.]

## CONJUNCTIONS.

[§ 409. Of *primitive* conjunctions there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אֲשֶׁר (שׁ) *because, that*, like *quod*, etc. (b) Of pronouns preceded by prepositions; as יַעֲזֹב־אֲשֶׁר *because*, עַד־אֲשֶׁר *until*, etc. (c) Of a double conjunction; as גַּם בִּי *although*; אִם בִּי *but, unless*.]

## INTERJECTIONS.

[§ 410. Interjections being exclamations expressive of joy or sorrow, are for the most part *primitive*.

*Derived* interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plur. forms; as הָבָה *age!* plur. הָבֵי, from יָהַב *hush, be still!* plur. הִסִּי in Piel, from הִסָּה; רָאָה *idē, ecce!* (b) Of nouns; as אֲשֶׁרִי *O the blessedness of!* הָלֵלִי *far be it from, God forbid!* שִׁמְעֵי *O hear*; רַב *enough, hold!*

Note. The interjection הִנָּה takes after it *verbal* suffixes in the Nom. case; as הִנָּנִי, הִנָּנִי *ecce ego!* הִנָּךְ *ecce tu!* etc.]



## PART IV.

---

### SYNTAX.

In the syntax *etymological* arrangement is not followed, but that which is most convenient and simple in the natural order of sentences.

### ARTICLE.

The article in Hebrew, like that in Greek, seems originally to have been a *demonstrative* pronoun, *this, that*; and sometimes to have been used also as a *relative* pronoun; in both which senses it is occasionally employed in our present Hebrew Scriptures; see § 412. Note 1.

#### *Insertion of the Article.*

§ 411. In general the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. מֶלֶךְ the king; Gen. ii. 7, אָדָם the man before mentioned; שֶׁשׁ the sun; הָאֶרֶץ, etc. But in *poetry*, definite objects are often designated without the article; as Ps. xlviii. 3, 'the city מֶלֶךְ of the great king;' Ps. lxxii. 1. In a similar manner the earlier Greek poets omit the article where the Attic prose writers insert it.

§ 412. The article is commonly (but not always) used in cases such as the following, viz.

(a) Before a noun in the Genitive, when the first noun requires the article.

E. g. מְלָכֵי הָאָרֶץ the kings of the land; אֲנָשֵׁי הַמִּלְחָמָה the men of war, i. e. the warriors.

(b) Before a noun of multitude in the singular.

E. g. הָרָשָׁע the wicked, הַצְדִּיק the righteous, הַכְּנַעֲנִי the Canaanite.

(c) Before generic nouns, when used with a particular, individual signification.

E. g. *הַנָּהָר* *the river*, i. e. the Euphrates; *הַמִּדְבָּר* *the desert*, i. e. the Arabian desert; *הַשָּׂטָן* *the adversary*, i. e. Satan, *ὁ διάβολος*.

(d) Often before the Vocative.

E. g. *הַשָּׁמַיִם* *O heavens!* *הַיָּם* *O sea!* Frequently omitted in poetry.

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative; e. g. *הַיּוֹם* *this day*, *הַלַּיְלָה* *this night*, *הַפַּעַם* *this time*. So also Josh. x. 24, 'the warriors *הַהֹלְכִים אִתּוֹ* *who accompanied him*;' Judg. xiii. 8, 'the child *הַיֵּלֵד* *which is born*;' etc.

Note 2. The Hebrews sometimes joined the article with a noun which we should use in an *indefinite* signification (prefixing the article *a* or *an*); e. g. 1 Sam. xvii. 34, *הַלֵּוֹי* *a lion*; Numb. xi. 27, *הַנַּעַר* *a youth*; Ex. ii. 15, *הַבְּיֶזַר* *a well*, etc. So in Is. vii. 14, *הַעַלְמָה* may, in conformity with such usage, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. It should be remarked, however, that we can hardly believe the Hebrew article to have been employed, in cases where to the mind of the writer the object was wholly *indefinite*. E. g. Gen. xix. 11, 'he smote them *בַּפְּגָמָה* (for *בְּהִפְגִּימָה*) *with blindness*; not *a blindness* (as we might say), but *the blindness*, i. e. the disease of blindness; just as we say, *the pestilence*, *the plague*, etc. So in those cases where we employ the *indefinite* article *a*, in translating Hebrew words with the article *הַ*, it seems quite probable that circumstances rendered the object *definite* in the mind of the writer. Such may have been the case in regard to the prophet's mind, in Is. vii. 14.

Where a properly *indefinite* sense is designed to be expressed, the article is omitted; as Job i. 1, 'there was *אִישׁ* *a man*.'

Note 3. The indefinite article *a* or *an*, is sometimes expressed by *אֶחָד* *one*; as 1 Sam. i. 1, 'there was *אִישׁ אֶחָד* *a man*,' etc.; 1 Sam. xvi. 18: xxv. 14; Job ii. 10; Ex. xxix. 3; 1 Kings xix. 4. This construction is usual in Chaldee and Syriac. So in Greek, Matt. xxi. 19, *συκῇ μίᾳ*, *a fig-tree*; Mark xiv. 51, *εἷς τις νεανίσκος*, *a certain young man*, etc.

#### *Omission of the article.*

§ 413. (1) Proper names, especially those of persons, countries, rivers, mountains, and places, frequently omit it, although they might have it.

There are so many exceptions to the omission, that it can by no

means be regarded as a general principle of the language. Thus פֶּרֶת *the Euphrates*, always omits the article, but הַיַּרְדֵּן *the Jordan*, almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc., are always without it; but הַלְבָּנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc., usually with it.

(2) It is omitted before a noun in the const. state followed by a Genitive.

E. g. הַדָּבָר יְהוָה *the word of Jehovah*, instead of יְהוָה הַדָּבָר. But there are some exceptions here, which show that the usage is variable. Thus (a) When the following Gen. is a proper name which excludes the article, the first noun may take it; as Gen. xxxi. 13, הָאֱלֹהִים בֵּית־אֵל, *the God of Bethel*; Gen. xxiv. 67, הַתֵּנוּךְ שָׂרָה, *to the tent of Sarah*. (b) So where two Genitives come together; as Ezek. xlv. 16, כָּל הָעָם, *all the people of the land*. (c) In some other cases also, it is used without any such reasons; e. g. הַכֹּהֵנֶת טָהוֹר, *the coat of fine linen*, Ex. xxviii. 39; הַמִּזְבֵּחַ הַבְּרָזָה, *the altar of brass*, 2 K. xvi. 14; Jer. xxxii. 12 (comp. ver. 11; Ps. cxxiii. 4). In most cases, of such nature, the Genitive relation that follows is designated by לְ, § 421. d.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially before a word in the Genitive, or for the sake of emphasis, etc.; as Josh. vii. 21, בְּתוֹךְ הָאֹהֶלִי, *in the midst of my tent*, Mic. ii. 12; Lev. xxvii. 23. Before participles with a suff. pronoun, the article is very common; Deut. xiii. 6. 11; viii. 14—16; xx. 1, etc.

*Note.* Before the predicate of a sentence, it is more usually omitted; but still, it is often inserted when definiteness is required.

*General Remark.* In all the cases where the article is omitted, and in which the object still is definite, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, a proper name makes the noun definite; in No. 2, the following Gen. makes it definite; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are definite. The reader will see, moreover, that there are scarcely any cases in which the omission of the article is uniformly a matter of necessity.

#### *Article before adjectives.*

§ 414. (1) In general where a noun has the article, the adjective or pronoun-adjective agreeing with it, must also have the article.

E. g. Gen. x. 12, הַגְּדֹלָה הַעֲצִירָה *the great city*; Numb. xi. 34, הַמָּקוֹם הַזֶּה, *this place*. But this principle is not uniform; for sometimes the noun has an article, and the adjective omits it; as

Gen. xxix. 2, הָאֶבֶן הַגָּדוֹל, *the great stone*; 2 Sam. vi. 3, הָעֲגֹלָה הַחֲדָשָׁה, *the new wagon*.

(2) The article is usually *omitted* before adjectives,  
(a) When the noun to which the adjective belongs, omits the article; i. e. בֶּבֶשׂ אֶלּוּף, *a tame lamb*, etc.

Note. But when the noun omits an article required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. vi. 32, שְׁמֵךְ הַגָּדוֹל, *thy great name*; Deut. xi. 7, מַעֲשֵׂה הַגָּדוֹל הַיְּהוָה, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence, the article is usually omitted.

E. g. טוֹב הָאֱלֹהִים, *God is good*, בְּרִיךְ הַשֵּׁם יְהוָה, *the name of Jehovah be blessed*. Compare § 413. 3. Note.

N. B. Practice is *not uniform* in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413 above), and the adjective still has it; e. g. 1 Sam. xix. 22, בּוֹר הַגָּדוֹל, *the great cistern*; Jer. xxxviii. 14; xli. 16; l. 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. גִּדָּר הַדִּירוֹתָיִךְ, [like] ‘a wall *which* is tottering.’

## NOUNS.

### *Case absolute.*

§ 415. By this is meant, the case of a noun or pronoun which stands in the beginning of a sentence, without any verb or predicate directly belonging to it. The case absolute is more commonly, but not always, of the form of the Nominative.

§ 416. *Modes of construction.* (a) When the noun in the case absolute is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job xxxvi. 26, מִסְפֵּר שָׁנָיו וְלֹא חֶקֶר, ‘as to the number of his years, surely there is no computation,’ i. e. his years cannot be computed. (b) The case absolute is sometimes used where the sense requires an *oblique* case, and then the oblique case is most com-



monly made by a pronoun; e. g. Ps. xviii. 31, *הָאֵל תָּמִים דְּרָפּוֹ*, 'as to God, perfect is the way of him,' i. e. the way of God is perfect, where as to the sense the Gen. of *הָאֵל* is required; for the Accusative, Ps. lxxiv. 17, *וַיַּזְרֶק אֶתְּהָ אֶתְּהָ וַיַּזְרֶק אֶתְּהָ*, 'as to summer and winter, thou hast made them.' So Jer. vi. 19, *וַיִּמְאָסוּ בָהּ*, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the English case absolute; as 1 Sam. ii. 13, *זֶבֶחַ כָּל־אִישׁ*, 'any man offering a sacrifice, the servant of the priest came,' etc. 1 Sam. ix. 11; Gen. iv. 15.

*Note.* Pronouns are often found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc.; as Gen. xlvii. 21, *אֶת־הָעָם*, 'as to the people, he led them from one town to another.' So in Ezek. x. 22, *בְּרֵאֵיהֶם וְאֵיהֶם*, 'as to their appearance and themselves.' (b) By the Dat.; as Ps. xvi. 3, *לְקִדְוָשִׁים*, 'as to the saints who are in the land, all my delight is in them.' See the same, or at least the like sense to *לְ* before nouns, in Ezek. x. 13; Gen. xxxi. 43; 1 Sam. ix. 20. (c) By the Abl.; as Gen. ii. 12, *מִעֵץ הַדַּעַת טוֹב וְרָע*, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

#### CASES RELATIVE.

§ 418. Declension in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked therefore, as in English, either by the relation which it sustains to the sentence, as *subject*, *object*, etc.; or by its relation to some specific part of it, as *regimen* or *const.* state; or by prepositions connected with it, either expressed or understood.

##### *Nominative case.*

§ 419. This is generally known by its being the *subject* of a sentence.

Such a subject may be either one noun or several, either sing. or plural; and the nouns may be of the ground-form, or in the state of regimen which belongs also to all *cases*, § 434. See also § 426. Note 1. § 427. Note 2.

*Genitive case.*

§ 420. This is most commonly made by a noun or adjective preceding it in the const. state, § 332 seq. The noun itself which is in the Genitive, undergoes no change of form.

Note. The Gen. is nearly always placed immediately *after* its antecedent, i. e. the noun, etc., which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus Gen. vii. 6, מִבּוֹר מַיִם הָיָה מַיִם, *a flood of waters was*, [Heb. a flood was of waters]; Hos. xiv. 3, כָּל-תַּשָּׁא עוֹן, *thou wilt forgive all transgression*, [Heb. all thou-wilt-forgive transgression]; Is. xl. 12; Job xv. 10; Is. xix. 8. One can scarcely refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. Besides the usual method of expressing the Genitive, as designated in § 420, it is often marked by the particle לְ, *to, belonging to, of*.

In many cases the expression of a Gen. is needed, where no noun preceding it in regimen is employed, or where the usual form of regimen would mark a closer connection than the writer designed, or where the preceding noun is so conditioned as to render the usual form of regimen undesirable or inexpedient. In all such cases, the Hebrews usually expressed the Genitive by the use of לְ. E. g.

(a) Where the preceding noun is omitted; as לְדָוִד, [a psalm] *of David*, (this is called לְ *auctoris*); so where בֶּן (son) is omitted, as לְיִתְרֵם, *Ithream*, [the son] *of Eglah*.

(b) Where the first noun is an *indefinite* one, the second a *definite* one; as בֶּן לְיֵשׁוּ, *a son of Jesse*, (בֶּן-יֵשׁוּ would be, *the son of Jesse*). 2 Sam. ix. 3; 1 K. ii. 39; 2 Sam. ii. 8 לְשֹׁאֵל . . . שָׂר, *a leader of Saul's*. Is. xxxvii. 13; Numb. i. 4.

(c) When several nouns follow each other in succession, where the sense of the Gen. is required, it is usual to put לְ before the second Gen. case; e. g. חֶלְקֶת הַשָּׂדֶה לְבֹאֵז, *a field-portion of Boaz*, (in the const. state it would mean, *a portion of the field of Boaz*), Ruth ii. 3.

Note. In such cases, however, אֲשֶׁר is very often inserted before the לְ, e. g. Ruth iv. 3; Genesis xli. 43; Canticles i. 1; Ezra i. 5;

Judg. iii. 28 : xii. 5 ; 1 Kings xv. 20 : xxii. 31, et sæpe. See *General Remark* below.

(d) As the article is usually omitted before the first of two nouns in regimen (§ 413. 2), so where it is inserted because the sense imperiously demands it, the following Genitive is usually made by לְ, in order that the form of regimen may be dispensed with in respect to the first noun. E. g. 1 K. iv. 2, אֲלֵהָּ הַשָּׂרִים אֲשֶׁר לוֹ, *these are the princes which were his* (Solomon's); 1 Chron. xi. 10, הַגִּבּוֹרִים אֲשֶׁר לְדָוִיד, *the heroes who were David's*. 1 Chron. xi. 11 : xxvii. 31 ; Ruth ii. 21 ; 2 Sam. xiv. 31 ; Gen. xxiv. 9 ; xlvii. 4, et alibi sæpe.

*Note.* In nearly all cases of this nature, the article is expressed before the *preceding* noun. In poetry there are a few exceptions, by virtue of poetic license.

(e) When a Genitive by anticipation precedes its natural place, it is made by לְ; e. g. Jer. xxii. 4, לְדָוִד עַל כִּסְאוֹ, *lit. of David on his throne*, i. e. on the throne of David.

(f) When an adjective intervenes between the first and second noun; e. g. בֶּן אֶחָד לְאַחִימֶלֶךְ, *a son of Ahimelek*; especially after a numeral, as Hag. i. 1, בְּשָׁנָה שְׁנִימָה לְדָרְיוֹשׁ, *in the second year of Darius*, Gen. vii. 11 ; 1 K. iii. 18.

(g) In designating time, after a numeral when יוֹם etc. is omitted; Deut. i. 3, בַּיּוֹם הַרְּאִשׁוֹן, *on the first [day] of the month*, Ezek. i. 2.

(h) In describing the materials of which a thing consists; e. g. Ezek. i. 11, כֵּלִים לְזָהָב, *vessels of gold*, Lev. xiii. 48.

**GENERAL REMARK.** It will be seen by a careful inspection of the above examples, that the Hebrew very often admits a Gen. relation to be expressed, *without the form of regimen*. Strictly speaking, however, there is no case of this sort which does not admit of another solution, viz. one which resembles the Greek, Latin, and French methods of expressing *possession* or *property*; e. g. ἐστὶν μοι, *est mihi*, c'est à moi. The later Hebrew, which frequently employs לְ אֲשֶׁר to express a Gen. relation, proffers the solution in question. Thus לְדָוִיד is an elliptical expression for מְזֻמּוֹר אֲשֶׁר לְדָוִיד; בֶּן לִישִׁי is used instead of בֶּן אֲשֶׁר לִישִׁי; לִישִׁי הַצֹּפִים לְשָׂאוֹל, *the watchers which belonged to Saul*, is used for הַצֹּפִים אֲשֶׁר הָיָה לְשָׂאוֹל, etc. The very frequent cases where אֲשֶׁר is actually employed in this way, point us of course to such an obvious solution.

As to the לְ *auctoris* (a above), however, Gesenius solves it by rendering לְ *by, through*, thus designating the efficient cause; which seems to be well supported by analogies. See his *Lex. art. לְ*.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. נָהָר פָּרָת, *the river of Euphrates*, i. e. the river Euphrates ; 1 Kings x. 15, אֲנָשֵׁי הַתָּרִים, *the men of the merchants*, i. e. the merchantmen.

§ 423. The Gen. frequently follows such adjectives or participles, as express qualities belonging to the subject designated by such Genitive.

E. g. 2 Sam. iv. 4, נָכַח רַגְלָיו, *lame of feet*, i. e. in his feet ; Ps. xxiv. 4, נִקְיֵי כַפַּיִם, *pure of hands*, i. e. of pure hands ; Prov. vi. 32, חֲסֵר־לֵב, *deficient of [in] understanding*. So in Latin, *integer vilæ scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew ; which are generally comprehended in the expressions, *Gen. of the subject*, and *Gen. of the object*.

Note. These two designations, viz. *the Gen. of the subject and the object*, do not by any means convey an adequate idea of all the various relations which the Gen. sustains or expresses. These may be better distributed thus : viz. (1) *Genitive of the subject* ; e. g. חֲמַת יְהוָה, *the anger of Jehovah*, i. e. the anger which he feels, or of which he is the subject. This is frequent. (2) *Genitive of the object* ; e. g. Prov. i. 7, יִרְאַת יְהוָה, *the fear of Jehovah*, i. e. the fear of which Jehovah is the object ; Prov. xx. 2, אִימַת מֶלֶךְ, *the terror of the king*, i. e. the terror of which the king is the object, (this may be ranked under No. 5) ; זִכְרִי, *the memory of thee*, i. e. of which thou art the object. This class of meanings is of wide extent. (3) *The Genitive of possession*, not merely as property, but as quality, attribute, etc. etc. ; e. g. יַד יְהוָה, *the hand of Jehovah*, i. e. which belongs to him ; נַפְשׁ דָּוִד, *the soul of David*. (4) *The Genitive of material* ; e. g. כֶּלִי כֶסֶף, *vessels of silver*, i. e. made of silver, Ex. xi. 2. (5) *The Genitive of cause (Genativus auctoris)* ; 1 Sam. xiv. 15, חֲרִידַת אֱלֹהִים, *the terror of God*, i. e. which God inspires, or of which he is the author ; Ezek. xii. 19, חַמַּס הַיֹּשְׁבִים, *the injury of the inhabitants*, the injury of which the inhabitants were the cause or authors. There is a great variety of shades under this head of meaning. (6) *The Genitive of consequence* ; e. g. Ezek. xxxv. 5, עֲוֹן קֵץ, *the sin of the end*, i. e. the sin which is



followed by consummation or destruction. (7) *The Genitive of special relation*\*; e. g. Is. liv. 9, מַי נֶחַם, *the waters of Noah*, i. e. to which Noah stood related, viz. as described in the history of the flood, or waters in the time of Noah; 1 Sam. xvi. 20, חֶמֶר לֶחֶם, *the ass of bread*, i. e. the ass, which carries bread. There is a great variety here. (8) *The Genitive of quality*; i. e. אֲמָרֵי אֱמֶת, *words of truth*, i. e. true words. This is a widely extended usage; see § 445. Other divisions of meaning conveyed by the Gen., might be added; but these are the leading ones. The attentive reader of the Scriptures will soon find, that the *Genitivus subjecti et objecti* is very far from expressing all relations designated by this case; and indeed, that no formal divisions can reach all the niceties of the examples which now and then occur. In fact, almost every and any kind of relation of one thing to another, is expressed by the Genitive case.

§ 425. Sometimes the Genitive following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. xv. 20: xxi. 20, בְּסִיל אָדָם, *the foolish of men*, i. e. foolish men; 1 Sam. xvii. 40, 'five חֲלָלֵי אֲבָנִים, *smooth of stones*,' i. e. smooth stones; Job xli. 7, אֲפִיקֵי מָגְנִים, *the strong of shields*, i. e. strong shields.

#### *Dative case.*

§ 426. This case is marked by לְ signifying *to* or *for*.

Note. In a few cases לְ stands before a Nom.; as 1 Chron. iii. 2, 'the third was לְאִבְנִשָּׁלוֹם, *Absalom*.' Sometimes before the Acc.; as Ezra viii. 16, 'I sent לְאֵלִיעֶזֶר, *Eliezer*.' Lam. iv. 5; 2 Sam. iii. 30; Job v. 2. The latter usage is common in Syriac.

Note 2. The Dative case is very common after the verb הָיָה, either implied or expressed, when it signifies *possession*, *belonging to*; like *sum* put for *habeo* in Latin.

#### *Accusative case.*

§ 427. This is sometimes designated by אֶת, אֶת־; otherwise it is without any distinctive sign.

Note 1. The use of אֶת with the Acc. is limited, (a) To nouns

\* All Genitives express *relation*, and this name might therefore be given to all. But as more specific names are here assigned to other Genitives, I have used *special relation* to designate a *sui generis* connection which I can find no other word satisfactorily to express.

with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently it is used only in cases where a *definite* idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

Note 2. Sometimes **אֵת** is used before the Nom.; as 2 Kings vi. 5, **וְאֵת-בְּרֹזֶל**, 'and the iron fell into the water.' Especially before the Nom. of *passive* verbs; as Gen. xvii. 5, **אֵת-שְׁמִי**, 'thy name shall no more be called Abram.' Sometimes before the Nom. of *neuter* verbs; as 2 Sam. xi. 25, **אֵת-הַדָּבָר הַזֶּה**, 'this matter, may it not displease thee;' Ezek. xxxv. 10, **אֵת-שְׁנֵי הַגּוֹיִם**, 'the two nations are mine.' See **אֵת** in the Lex. All these, however, may be solved by the case *absolute*.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used in all those cases where the Greeks understand *κατά*, and the Latins, *secundum*, *quoad*, etc. E.g.

(a) Place whither; as 2 Chr. xx. 36, **לָלֶכֶת תִּרְשִׁישׁ**, *to go to Tarshish*. (b) Place where; as Gen. xviii. 1, **בְּתוֹךְ-הָאֹהֶל**, *at the door of the tent*. (c) Time when and how long; as **עָרַב**, *in the evening*; **בֹּקֶר**, *in the morning*. So Gen. xxvii. 44, **יָמִים אֲחֻדִּים**, *during certain days*. (d) Measure; as Gen. vii. 20, 'the waters rose fifteen **אַמָּה** cubits.' (e) The material, from which any thing is made; as Gen. ii. 7, 'God formed man **עָפָר**, of dust from the earth;' § 511. Note. (f) Cases where *κατά* is said to be *implied* in Greek; as 1 Kings xv. 23, 'lame **אֵת-רַגְלָיו** as to his feet;' Ps. iii. 8, 'thou hast smitten all thine enemies **לְגִחִי**, as to [on] the cheek bone.' (g) Cases where a noun is taken in an adverbial signification; as Deut. xxiii. 24, **נִדְבָה**, *voluntarily*; Ezek. xi. 19, **לֵב אֶחָד**, *unanimously*; Ex. xxiv. 3, **קוֹל אֶחָד**, *unanimously*, etc.

N. B. It will be very convenient to name these various cases, *the Acc. of place; of time; of quantity; of material; of manner*. The student has only to recollect that all these are designated by the Acc., and this without its bearing a special relation to any active verb.

(4) The Accusative is sometimes put after participles, or verbals with an active signification, and is governed by them.

E. g. 2 Kings iv. 1, **יָרֵא אֶת-יְהוָה**, *fearing Jehovah*; Is. xi. 9, **יָדָעָה אֶת-יְהוָה**, *the knowledge of Jehovah*; lit. *τὸ cognoscere Jehovah*.

*Vocative and Ablative.*

§ 429. The Vocative sometimes has the article to designate it; but not always. It can be distinguished only by the sense of the passage.

§ 430. The Ablative case takes מִן *from, out of*; בְּ *in, by*; עִם *with*, etc. In many cases, the preposition is merely implied.

## CONSTRUCT STATE.

§ 431. A noun is said to be in this state, when it precedes another noun in the Genitive. This rarely admits of any intervening word, § 420. Note.

As to the changes in the form of the noun in the const. state; see § 333, seq.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears. (a) Before nouns in other cases governed by prepositions. (b) Before verbs and parts of sentences which express the same sense as nouns might express. (c) Before adjectives. (d) Before אֲשֶׁר. (e) Before ? copulative.

(a) Before nouns governed by prepositions; e. g. (1) Nouns with בְּ; Is. ix. 2, שְׂמֵחַת בְּקָצִיר, *the joy in [of] harvest*; Is. v. 11, מְשִׁימֵי בִבְקָר, *who rise early in the morning*. (2) With לְ; as Is. lvi. 10, אֲהַבֵּי לָנוּם, *lovers of slumber*. (3) With אֶל; as Is. xiv. 19, יֵרְדֵי, אֶל-אֲבָגֵי-בֹר, *going down to the stones of the pit*. (4) With אֶת; as Jer. xxxiii. 22, מְשִׁרְתִּי אֶתִּי, *who served me*. (5) With מִן; as Jer. xxiii. 23, אֱלֹהֵי מִקְרֹב, *a God near at hand*. (6) With עַל; as Judg. v. 10, הֹלְכֵי עַל-דֶּרֶךְ, *who go on the way*.

(b) Before verbs and parts of sentences expressing ideas that might be designated by nouns; as 1 Sam. xxv. 15, כָּל-יְמֵי הַחֵתֶּלֶכְנוּ אִתָּם, *all the days of our walking with them*, where יָמֵי is in the const. state before the verb that follows. Job xviii. 21, מְקוֹם לֹא יָדַע אֵל, *the place of him who knows not God*. Is. xxix. 1, מְדִינַת חֶזְקָה דָּוִד, *the city of David's dwelling*. The like in Lev. xiv. 46; Is. xxx. 29; Hos. i. 2; also in Ex. vi. 28; Lev. vii. 35; Numb. iii. 1; Zech. viii. 9; Jer. xxxi. 2; xlviii. 36; Lam. i. 14; Ps. lxxxi. 6; Jer. l. 31.

(c) Before adjectives; as 2 Kings xii. 10, אֶרֶז אֶחָד, *one coffer* (comp. § 440. a); Is. xvii. 10, נְטִיעֵי נְעֻמִּים, *pleasant plants*; see § 445. § 440.

(d) Before אֲשֶׁר; as Lev. iv. 24, מְקוֹם אֲשֶׁר, *the place which*. Gen. xl. 3. See also 1 Sam. iii. 13.

(e) Before וְ copulative; as Is. xxxiii. 6, חֵכְמָה וְדַעַת, *wisdom and knowledge*. So also, Is. xxxv. 2; Is. li. 21.

§ 433. In a few cases, the const. form seems to be employed where we might naturally expect the absolute.

But most of these are cases of such a nature, as to show that some noun in the Gen. after such const. form is *implied*, although not expressed. E. g. 2 Kings ix. 17, 'I see שְׂפָעֵת, *a multitude*,' i. e. the multitude of Jehu, as the preceding part of the verse shows. Ps. lxxiv. 19, 'give not לַחַיִּית, *to the beasts*,' i. e. to the beasts of the forests (חַיֵּצֵר) or to the wild beast. Both of these cases, however, may be mere examples of the unusual fem. in חַי; see § 319. Note 1. No. 3. So in Ps. xvi. 3, אֲדִירִי is probably for אֲדִירִי הָאֲדָרִי, which may easily be supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen* has reference solely to the relation of the two nouns, etc., connected together in this state; but not to the relation these may sustain in regard to the rest of the sentence.

Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. xii. 22, דְּבַר הָאֱלֹהִים, '*the word of God* came to Shemaiah.' (b) In the Gen.; as Job xii. 24, לֵב רָאשֵׁי עַם-הָאָרֶץ, *the heart of the princes of the people of the land*; where רָאשֵׁי is in the Gen. in regard to לֵב, and in the const. as it respects עַם; while עַם is in the Gen. with regard to רָאשֵׁי, and in the const. as it respects אָרֶץ. (c) In the Dat.; as Job iii. 20, לְמַרִּי נָפֶשׁ, *to those who are grieved in spirit*, where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. ix. 27, 'that I may show thee אֶת-דְּבַר הָאֱלֹהִים, *the word of God*,' where דְּבַר is in the const. state Accusative. (e) In the Voc.; as 2 Kings i. 13, אִישׁ הָאֱלֹהִים, *O man of God*. (f) In the Abl.; as Ps. xvii. 4, בְּדִבַּר שְׁפָתֶיךָ, *by the word of thy lips*, where the first noun is the const. state Ablative.



*Apposition.*

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed where the Gen. might be used and would naturally be expected.

E. g. Prov. xxii. 21, אֱמָרִים אֱמֶת, *words [which are] truth*, i. e. words of truth; Zech. i. 13, דְּבָרִים נֶחָמִים, *words [which are] consolations*, i. e. words of consolation; Ex. xxiv. 5, זִבְחֵי שְׁלָמִים, *offerings [which are] peace offerings*.

*Note.* Of two nouns thus placed, one is frequently used as an adjective; as in the examples above we may render *true words*, *consolatory words*, etc. See § 440 seq.

§ 435 *a*. Nouns are apparently but not really in apposition, which designate *weight, measures, time, etc.*

E. g. 2 Kings vii. 1, סֵאֶה סֶלֶת, *a seah [of] fine meal*; 2 Kings v. 23, כֶּסֶף כְּבָרִים, *two talents [of] silver*; Gen. xli. 1, שְׁנַתִּים זָמַי, *two years [of] time*; 1 Kings vii. 42, שְׁנֵי טוֹרִים רְמוֹנִים, *two rows [of] pomegranates*; Ezek. xxii. 18, כֶּסֶף סָבִים, *dross [of] silver*. Comp. § 463.

N. B. In these instances the second nouns are all in the Acc. of measure, material, time, manner, etc.; comp. § 428. N. B.

*Note 1.* Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. v. 13, אֲדִירִים עַם, *the nobles [of, among] the people*.

*Note 2.* Some examples occur of apparent apposition, in which the latter noun is probably to be considered as in the Gen., by reason of a word implied; e. g. יְהוָה [אֱלֹהֵי] זָבָאוֹת, *Jehovah [God of] hosts*. So probably, Is. xxx. 20, מַיִם [מִי] לַחַץ, *water [water of] trouble*; אִפֹּי [הַמֵּת] הָאֵשׁ, *the glow [the glow of] his anger*.

*Gender of Nouns and Adjectives.*

§ 436. The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. *Note 1.*

E. g. Ps. xxvii. 4, 'I have asked אֶחָת, *one thing*;' Ps. xii. 4, גְּדֹלוֹת, *great things*; Gen. xlii. 30, קְשׁוֹת, *hard things*, etc. Less often is the masculine employed; as Prov. viii. 6, נְגִידִים, *noble things*.

Note. The fem. is sometimes used also in a *collective* sense, for objects which are properly masculine; as Mic. i. 11, 12, יוֹשְׁבֵי, *inhabitantress*, i. e. inhabitants; Mic. vii. 8, 10, אוֹיְבֵי, *enemies*. So עץ *a tree*, עֵצִי *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

### Number of Nouns.

§ 437. (1) The Hebrews often employed nouns sing. in a *collective* sense, especially national denominations.

E. g. צִאֵן *small cattle*, זָהָב *gold*, חִיִּי הַכְּנַעֲנִי *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify, *Lord, God*, etc., in the plur. form, but with the sense of the singular. This is called *pluralis excellentiæ*.

Examples. (a) אֲדֹנָי *lord*, is so used in all the forms of the plural, except אֲדֹנָי *my masters*. The form אֲדֹנִי (with Qamets) is always used in the sense of the singular, for *God*. (b) אֱלֹהֵי *God*, in all the forms of the plural. (c) בָּעַל *lord*, in all its forms. (d) הַקְדוֹשִׁים, *the most Holy One*, Hos. xii. 1; Prov. ix. 10: xxx. 3; Jos. xxiv. 19. (e) שְׁדֵי *the Almighty*, is probably of the plural form, § 325. b. (f) הַתְּרָפִים *household god*, as sing. 1 Sam. xix. 13, 16. (g) Occasionally a few other words are used in the like way; as Job xxxv. 10, 'עֹשֵׂי *my Maker*;' Ecc. xii. 1, בְּרָאִיךָ, *thy Creator*. See also Isaiah xxii. 11: xlii. 5; Ps. cxlix. 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job vi. 3, 'the sand יַמִּים, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judges xii. 7, 'he was buried בְּעָרֵי, *in the towns* of Gilead,' i. e. in a town; Gen. viii. 4, 'the ark rested עַל הָרֵי, *on the mountains* of Ararat,' i. e. on a mountain; Job xxi. 32, הַקְּבֻרוֹת, *the graves*, i. e. the grave, Ps. xlii. 5.

### Peculiar significancy attached to nouns in certain cases.

#### Repetition of nouns.

§ 438. The Hebrews frequently repeated nouns

without the copula ׀ between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. xiv. 10, בְּאֵרוֹת בְּאֵרוֹת חֶמֶר, *pits pits of bitumen*, i. e. many pits, etc.; see *d* below. (b) To denote distribution; e. g. Gen. xxxii. 17, לְבֵדּוֹ עֶדֶר עֶדֶר *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every*; e. g. Deut. xiv. 22, שָׁנָה שָׁנָה, *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. xxxii. 7, דּוֹר וָדּוֹר, *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. vii. 24, עֲמֹק עֲמֹק, *deep deep*, i. e. very deep; comp. *a* above. So earnestness in warning or threatening, in grief, joy, etc., is usually expressed by *repetition*.

Note. In order to designate *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound and signification*, is often substituted with the same effect; as Ps. xl. 3, טֵיט הַיִּנֶן, *clay of mire*, i. e. the miry clay; Job xxx. 3, שׂוּאָה וַיִּשְׂאָה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition with the copula ׀ between the words, usually denotes *diversity*.

E. g. Deut. xxv. 13, אֶבֶן וָאֶבֶן, *stone and stone*, i. e. different stones or weights; Ps. xii. 3, בְּלֵב וָלֵב, *with a heart and a heart*, i. e. with different hearts, with deceit.

#### Nouns as Adjectives.

§ 440. Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus: (a) The second or Gen. noun *commonly* qualifies the first; e. g. כֶּסֶף בָּלִי, *vessels of silver*, i. e. silver vessels; אֶחָדֶיךָ עוֹלָם, *possession of eternity*, i. e. everlasting possession; Is. xxiv. 10, קִרְיַת־דְּהוֹי, *city of desolation*, i. e. desolate city; Gen. xxxiv. 30, מִתֵּי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

(b) Sometimes the first noun qualifies the second; e. g. קוֹמַת אֶרְצוֹ, *the tallness of his cedars*, i. e. his tall cedars; מִשְׁמֵן בְּשָׁרוֹ, *the fatness of his flesh*, his fat flesh; כָּל־הָאָדָם, *the whole of men*, i. e. all men, Ex. xiii. 3. But this construction is less frequent than the other.

Note. This principle is more or less common to all languages, spe-

cially the one designated under *a*; but the Hebrew having only a few adjectives, resorts to it more frequently than almost any other language. In particular, the Hebrew is almost entirely wanting in adjectives designating the *material* of which any thing is made. Hence כֶּסֶף, *vessels of silver*, and other expressions of the like nature, are a matter of necessity. But this form of expression is sometimes used where there is no necessity, i. e. where adjectives might be employed; e. g. בְּגָדֵי הַקֹּדֶשׁ, *garments of holiness*; כֹּהֵן רֹאשׁ, *priest of the head*, i. e. high priest, instead of הַכֹּהֵן הַגָּדוֹל.

§ 441. When two or more nouns are connected by the verb of existence (הָיָה) expressed or understood, such nouns as designate *quality* are usually employed as *adjectives*.

E. g. Gen. i. 2, 'the earth תְּהִיָּה רֵוָה וְעִמּוּם, *was desolation and emptiness*,' i. e. desolate and empty; Ps. x. 5, מָרוֹם מִשְׁפָּטֶיךָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight; Job viii. 9, הַמּוֹלֵ, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*, Levit. xxi. 6.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. lxxvii. 14, בְּקֹדֶשׁ דְּרָגָה, *in holiness [is] thy way*, i. e. thy way is holy; 1 Chr. xxvi. 14, יוֹעֵץ בְּשֹׁכֶל, *a counsellor with wisdom*, i. e. a wise counsellor; Ps. xvii. 9, אֹיְבֵי בְּנַפְשִׁי, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. When two nouns are connected by a conjunction, one of them is occasionally employed as an adjective.

E. g. Gen. iv. 4, מִבְּכֹרֹת עֲאֻנֹּו וּמִחֵלֶבֶתָּן, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc.; Gen. iii. 16, עֲצִיבוֹנָהּ וְחֵרְסָהּ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. cxix. 168. The construction may be called *Hendiadys*, *ὁ εἶς διὰ δύο*.

§ 444. To express qualities which in other languages are usually designated by adjectives, the Hebrews employed the words אִישׁ, בַּעַל, בֵּן, בַּת, followed by a noun expressive of quality.



*Examples.* (a) אִישׁ man; as אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man; אִישׁ הַיָּסֵד, *a man of piety*, i. e. a pious man. (b) אֲנָשִׁים men; as אֲנָשִׁי רָעָב, *men of hunger*, i. e. hungry men. (c) בָּעַל lord, possessor; as בָּעַל שָׁעַר, *possessor of hair*, i. e. hairy; בָּעָלֵי בְרִית, *possessors of a covenant*, i. e. bound together by a covenant. (d) בֶּן son, and בַּת daughter; as בֶּן-חַיִל, *son of strength*, i. e. a hero; בֶּן-מָוֶת, *son of death*, i. e. condemned, worthy of death; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת הַשִּׁיר, *the daughters of song*, i. e. singing women, Eccl. xii. 4; see Lexicon. The student will see that these cases are only a peculiar modification of the principle in § 440. a.

*Note.* The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage; as Job xxxi. 32, אֶרֶץ way, for בֶּן אֶרֶץ, *son of the way*, i. e. a traveller; Prov. xvii. 4, שֶׁשֶׁר falsehood, for אִישׁ שֶׁשֶׁר, *a man of falsehood*, i. e. a liar. So Gen. xv. 2, דָּמִישְׁקִי, for בֶּן דָּמִישְׁקִי, *son of Damascus*, i. e. a native of Damascus. Job xxxiv. 18.

## ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. xxiv. 14, תָּמִים, *integrity*, lit. upright, innocent; Job xx. 22, צָמַל, *trouble*, lit. troublesome, etc., Ps. x. 10. So אִשְׁתׁ רָע, *a woman of evil*, i. e. an evil woman, where רָע is constructed as a noun in the Gen.; מֵי מָלֵא, *waters of fulness*, i. e. full streams, instead of מַלְאִים מַיִם. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

*Note.* In this way some adjectives are constantly used as epithets of persons or things; as אֲבִיר *strong*, for 'God'; אֲבִיר *strong*, for 'bull, horse, hero'; חָמָה *hot*, for 'the sun'; לָבָן *white*, for 'the moon,' etc. So for *God*, we say (in English) *the Almighty, the Omnipotent*, etc.; in French, *l'Eternel*, etc. This is called *epitheton ornans*.

### *Adjectives as predicates of a sentence.*

§ 446. (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. iv. 13, גָּדוֹל עֲוֹנִי, *great* [is] *my iniquity*. In a very few cases the adjective seems to stand *after* the noun; as in Gen. xix. 20; 1 Sam. xii. 17. But in the first of these cases [הָיָא מִצָּעָר], the word מִצָּעָר is originally and properly a *noun*; in the second, רָבָה is probably a *verb*. In Hab. i. 16, בְּרָאָה seems to be properly a noun, meaning *pecus pingue*; comp. Zech. xi. 16; Ezek. xxxiv. 3.

(b) Such adjective generally agrees in number and gender with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained on the principle, that when adjectives are used as predicates, they are often to be taken in an *abstract* sense as *nouns* of the *neuter* gender; § 445. Thus Ps. lxxiii. 28, לֵי טוֹב קִרְבַּת אֱלֹהִים *approach to God* [is] *to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem., and the adj. in the masc. and used as a *neuter* noun, § 436. So Gen. xxvii. 29, אֲבָרְכֶךָ אֲרִירָה, *the cursers of thee* [are] *cursed*, lit. an accursed thing; Ps. cxix. 137, יֵשֶׁר בְּשִׁפְטָיִךָ, *upright* [quoddam rectum] *are thy statutes*, Ps. lxvi. 3. So Virgil, *Æn.* iv. 569, *varium et mutabile semper femina*; Statius, *Theb.* ii. 399, *blandum potestas*; Achill. Tat. *πονηρὸν μὲν γυνή*. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this occurs, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. xvii. 14, הָיָה דָּוִד הַקָּטָן *David was the smallest*, or *as to David, he* etc., i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

Note. In like manner, participles when used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. iii. 21, עֵינֶיךָ הָרְאוּרָה, *thine eyes see*, lit. *thine eyes are the beholders* or *they which see*.

#### *Adjectives qualifying nouns.*

§ 448. Adjectives used as epithets, i. e. as simply qualifying nouns, (so also participial and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. EXCEPTIONS. (a) The *pluralis excellentiæ*, commonly but not always, takes an adjective singular, § 437. 2; e. g. Is. xix. 4, **אֲדֹנָיִם** **קָשֶׁה** *a hard master*. On the contrary, Jos. xxiv. 19, **אֱלֹהִים קְדוֹשִׁים**, *a holy God*, falling in with the general analogy. (b) Nouns of multitude in the singular, commonly but not always require a plural adjective\*; e. g. Jer. l. 6, **צֹאן אֲבֹדֹת**, *a wandering flock*.

§ 450. Dual nouns take plural adjectives; e. g. **יָדַיִם** **רַפּוֹת**, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, of course admit either a masc. or fem. adjective; or they may have both at the same time.

E. g. 1 Kings xix. 11, **רוּחַ גְּדוֹלָה וְחֹזֶק**, *a great and strong wind*.

#### *Position of Adjectives.*

§ 452. When they qualify nouns, they are usually put *after* them.

The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however, Ps. lxxxix. 51, **כָּל־רִבִּים עַמִּים**, *all the numerous people*, or rather *all the multitudes, the nations*. See also Is. liii. 11; Jer. iii. 7, 10: xvi. 16, all which I take to be cases of explicative *apposition*; and so of the like cases elsewhere.

Note. The pronominal adjective **זֶה** *this*, not unfrequently *precedes* the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc. as the more worthy, or the same as the gender of the last noun.

E. g. Neh. ix. 13, **חֻקִּים וּמִצְוֹת טוֹבִים**, *good laws and statutes*; Ezek. i. 11, **פְּנֵיהֶם וּבִגְדֵיהֶם פְּרָדוֹת**, *their faces and wings were separated*. Here **פְּרָדוֹת**, a part. adjective, is fem.; as is the noun also which next precedes it.

\* When the concord is directed by the *sense*, as in *a*, *b*, rather than by the grammatical *form* of the noun, we may call it *constructio ad sensum*.

*Construct state of adjectives.*

§ 453 *a*. They are often put in this state, even when they qualify the noun with which they stand in regimen.

E. g. יָפֶה תֵּאֵר, *clean of hands*; בָּר לֵב, *pure of heart*; יָפֶה תֵּאֵר, *beautiful of form*, etc. This construction is of wide extent in Hebrew, and is often used in respect to participles partaking of the nature of adjectives; e. g. Ps. xix. 8, 9; Jer. ii. 8.

*Comparison of adjectives.**Comparative degree.*

§ 454. (*a*) The comparative degree in adjectives, is made by using בִּן (*præ, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. xiv. 18, מֶרְתוֹק מִדְּבַשׁ, *sweeter than honey*; Ps. xix. 11.

Note. In the same manner also בִּן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. lii. 14, 'his visage מְשֻׁחָת מֵאִישׁ, *was marred more than any man's*; Gen. xli. 40, אֶגְדֵּל מִמָּךְ, *I will be greater than thou*.

(*b*) But בִּן before the Inf. mood, implies a *negative*.

In this case it may be translated *so that not*, or *than that*, according as the sentence is constructed; e. g. Gen. iv. 13, גָּדוֹל עֲוֹנִי מִנְּשׂוּא, *my iniquity is great so that it cannot be pardoned*, or *greater than that it can be pardoned*.

(*c*) Sometimes the adjective necessary to make out fully the comparison, is omitted; as Is. x. 10, 'their gods, מִירוּשָׁלַם, [*were more powerful*] *than those of Jerusalem*.'

Note. In the Rabbinic comparison is made by יוֹתֵר, *more*. In the N. Test. the *positive* degree of adjectives is not unfrequently used for both the other degrees; an imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

*Superlative degree.*

§ 455. The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (*a*) By the article prefixed to an adjective of the positive



degree; as 1 Sam. xvi. 11, 'David was קָטָן, *the smallest*.' The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective; as 2 Chr. xxi. 17, קָטָן בָּנָיו, *the smallest of his sons*; Mic. vii. 4, טוֹבָם, *the best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as קֹדֶשׁ קֹדְשִׁים, *holy of holies*, i. e. the most holy place; Ecc. i. 1, הֶבֶל הַבָּלִים, *vanity of vanities*, i. e. exceedingly vain. So 1 Kings viii. 27, שָׁמַיִם שָׁמַיִם, *heaven of heavens*, i. e. the highest heaven; Gen. ix. 25, עַבְדֵּי עַבְדֵּי, *servant of servants*, i. e. a most abject servant; Deut. x. 17, אֱלֹהֵי אֱלֹהִים, *God of Gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. iii. 1, 'now the serpent was חָכָם מִכָּל חַיַּת הַשָּׂדֶה, *cunning above all the beasts of the field*, i. e. the most cunning of all. (e) Some nouns necessarily imply a superlative in themselves; viz. (1) ראשׁ *head*, as Ps. cxxxvii. 6, ראשׁ שְׂמֵחָתִי, *the head of my joy*, i. e. my highest joy. (2) בְּכֹרֶת, *first born*, as Is. xiv. 30, בְּכֹרֶת דָּלִים, *first born of the wretched*, i. e. most wretched; Job xviii. 13, בְּכֹרֶת מָוֶת, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) מְאֹד *very*, or מְאֹד מְאֹד *very very*; as Gen. vii. 19, 'the waters increased מְאֹד מְאֹד, *very exceedingly*,' etc. (b) By repeating the same word; see § 438. d. (c) By two synonymous words; see § 438. Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. x. 15, רָעַת רָעִיתְכֶם, *the evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen., instead of the same word being repeated; see § 438. Note. (e) The name of God placed after a noun sometimes makes it specially intensive; as Jonah iii. 3, 'a great city לִפְנֵי יְהוָה *before God*,' i. e. really or truly very great; Gen. x. 9, 'Nimrod was a mighty hunter לִפְנֵי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts vii. 20, 'Moses was ἀρεῖς τῷ Θεῷ, *fair to God*,' i. e. very fair; Luke i. 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious. The ground of this seems to be, that nothing can, in the sight of God, appear to be different from what it really is.

## NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with

*plural* nouns, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate; e. g. וְשְׁלֹשֶׁת יָמִים, *three days*, lit. a threeness of days. (b) In apposition (or perhaps used *adverbially*) with the nouns to which they relate, and either before or after them; e. g. וְשְׁלֹשָׁה בָּנִים *three sons*, וְשְׁלוֹשׁ בָּנוֹת *three daughters*; see and comp. § 435 and § 535 a. The position of the cardinal number *after* the noun, is less common and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather used *adverbially*, with nouns plural or singular, and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Numb. i. 44, וְשָׁנִים עָשָׂר וְאַיִשׁ, *twelve men*; 2 Sam. ix. 10, וְעָשָׂר בָּנִים, *fifteen sons*; וְשָׁנִים עָשָׂר, *sixteen sons*.

§ 459. The tens (20—90) are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. xi. 33, עֶשְׂרִים עָרִי, *twenty cities*; Gen. xxxii. 15, וְעֶשְׂרִים אֵילִים, *twenty rams*.

§ 460. Numbers composed of tens and units (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the *singular*; but when the noun precedes, it is in the *plural*. In both cases the gender of the smaller numeral is usually the same as that of the noun; e. g. Deut. ii. 14, וְשְׁלֹשִׁים וְשָׁמוֹנֶה שָׁנָה, *thirty and eight years*; Ezek. viii. 35, וְשִׁבְעִים וְשִׁבְעָה, *seventy and seven lambs*.

§ 461. The numerals מֵאָה *a hundred* and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. xvii. 17, מֵאָה־שָׁנָה, *a hundred years*; xxv. 7, 17, מֵאָת שָׁנָה, *a hundred of years*; 2 Chr. iii. 16, רְמוֹנִים מֵאָה, *100 pomegranates*; Is. vii. 23, אֶלֶף גִּפְזִי, *a thousand of vines*; Ezra viii. 27, אֶלֶף וְאֶדְרֵפָּנִים, *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases the numerals are used alone to designate weights, measures in common use, and time, the noun being omitted. E. g. Gen. xx. 16, אֶלֶף כֶּסֶף, *a thousand [shekels] of silver*; Ruth iii. 15, שֵׁשׁ שְׁעָרִים, *six [measures] of barley*; 1 Sam. x. 4, שְׁתֵּי־לֶחֶם, *two [loaves] of bread*. The word מֶזֶל, *cubit*, commonly takes the preposition בַּ after the numeral; as Ex. xxvii. 18, מֵאָה בְּמֶזֶל, *one hun-*

*dred in cubits, i. e. 100 cubits. Gen. viii. 5, בַּאֲרָז לַחֹדֶשׁ, on the first [day] of the month. Comp. § 551.*

§ 464. The cardinal numbers beyond ten are also used as *ordinals*; and they are either put before the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. vii. 11, בַּשְּׁבַע־עָשָׂר יוֹם, *on the seventeenth day*; 1 Kings xvi. 10, בַּשָּׁנָה עֶשְׂרִים וָשֶׁבַע, *in the year of 27, i. e. the 27th year.*

For the *ordinal* numbers below 10, see § 396.

§ 465. The cardinal numbers below ten are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 Kings xviii. 10, שֶׁשֶׁת שָׁנִים, *the sixth year*, lit. the year of six; Gen. viii. 5, בַּאֲרָז לַחֹדֶשׁ, *on the first [day] of the month*; Lev. xxiii. 32, בַּתְּשַׁע לַחֹדֶשׁ, *on the ninth of the month*, etc., as in English. For the ל here, comp. § 421. g.

§ 466. The cardinal numbers are used *distributively*, when repeated without a copula.

E. g. Gen. vii. 8, שְׁנַיִם וְשְׁנַיִם, *two and two, or two by two*; Gen. vii. 3, שֶׁבַע וְשֶׁבַע, *seven and seven, or by sevens.*

## PRONOUNS.

### *Primitive pronouns.*

§ 467. These are more usually omitted before verbs; but when employed, they seem intended to give more energy to the expression.

Such pronouns are commonly found only in the Nominative; but occasionally they occupy the oblique cases as the following section shows.

§ 468. When a pronoun of any form is to be repeated for the sake of emphasis, it is done by using the *primitive* form; and this form thus repeated, is in any case required by the nature of the sentence. E. g.

(a) In the Nom.; which is frequent in the way of apposition to the

subject of a sentence. (b) In the Gen., as Ps. ix. 7, *זְכָרָם הָפָח*, *the memory of them of them has perished*, i. e. the very memory of them, etc. 1 Kings xxi. 19, ‘the dogs shall lick *בְּמַתְּחָה בְּמַתְּחָה*, *the blood of thee even of thee*.’ (c) In the Dat.; as Hag. i. 4, *הָעֵת לָכֶם אֲתֵם*, *is it a time for you yourselves?* (d) In the Acc.; as Gen. xxvii. 34, *בְּרַכְנִי בְּרַכְנִי*, *bless me even me*. (e) In the Abl.; as 1 Sam. xxv. 24, *בִּי אֲנִי*, *with me even me [be] this evil*.

Note 1. The primitive pronoun is sometimes placed first; as Gen. xlix. 8, ‘Judah *יְהוּדָה יוֹדִיעָה אֶתְּךָ*, *thee thee shall thy brethren praise*.

Note 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. iv. 27, *וְלִשֶׁת יִלְדָּה הוּא*, *and to Seth even to him was born a son*.

§ 469. *Primitive pronouns used for the verb of existence.* When a personal pronoun is the *subject* of a sentence, it implies the verb of existence (*הָיָה*) along with or after it; the verb itself being usually omitted.

E. g. Gen. xlii. 11, *אֲנִי צְדִיקִים*, *we [are] righteous*; Gen. xxix. 4, *מֵאַתָּה*, *whence [are] ye?* Gen. iii. 10, *אֲנִי עָרֹם*, *I [am] naked*.

Note. *Personal pronouns of the THIRD person, sometimes stand simply in the place of the verb of existence*; e. g. Gen. ix. 3, ‘every thing which moves *הַיֵּשֶׁב הָיָה*, *which is alive*’; Zech. i. 9, *מָה הֵמָּה אֵלֶּה*, *what are these?* Plainer still is the principle in such cases as follow; viz. Zeph. ii. 12, ‘ye Cushites, victims of my sword *הֵמָּה אַתֶּם* *are ye*’; 2 Sam. vii. 28, *אַתָּה-הוּא אֱלֹהִים* *thou art God*;’ Ezra v. 11, ‘the servants of God *הַמִּוֹלְדִּים* (Chaldaic), *are we*,’ answering to the Heb. *אֲנִי הֵמָּה*. In Syriac and Arabic, this use of the personal pronoun is very common. Still, in all these cases, the pronoun must be considered simply as the emphatic *self*, *selves*, and the verb of existence be supplied as usual.

§ 469 a. *Primitive pronouns of the third person, viz. הוּא, הִיא, הֵם, הֵן*, are very frequently employed as demonstrative pronouns.

E. g. *הַיּוֹם הַהוּא*, *in that day*; *הַגּוֹיִם הַהֵם* *those nations*. Compare § 167. Note.

#### *Suffix Pronouns.*

§ 470. In general the pronouns suffixed to *verbs* are



in the Acc. case; those suffixed to *nouns* are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* (a) These sometimes express the sense of the Dative; as Jos. xv. 19, נָתַתָּנִי, *thou hast given to me*; Zech. vii. 5, הָצַמְתָּנִי אֲנִי, *have ye fasted FOR me FOR me*, i. e. on my account; Job x. 14, 'if I sin יִשְׁמְרָתָנִי then thou watchest it FOR me, i. e. on my account; Prov. xiii. 20, שֹׁחֲרֹ בּוֹשֶׁר, *he seeks FOR him correction*; Ps. xciv. 20, יִדְבָּרָךְ, *is it bound to thee?* (b) They sometimes denote relations which are usually expressed by particles; as Is. lxxv. 5, קִדְשִׁיתִי, *I am more holy THAN THOU*; 1 Kings xxi. 10, וַיַּעֲדֵהוּ, *and caused them to testify AGAINST him*; Ps. xlii. 5, אֶדְדֶּם, *I moved along WITH them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* (a) These sometimes express the sense of the Dative; as Ps. cxv. 7, יְדֵיהֶם—רַגְלֵיהֶם, *they have hands—they have feet*, for לָהֶם יְדֵים, *hands are to them*, etc. (b) They express the sense of the preposition עַל; as Ex. xv. 7, קָמִיחַ, *those who rise up AGAINST thee*, instead of the קָמִים עָלֶיךָ. So Ps. liii. 6, חֹגֶגֶה, *him who encampeth AGAINST thee*.

Note. The suffixes of nouns may have either an active or a passive sense; e. g. (a) Active; as מַחְסִי, *my violence*, i. e. that which I do; סִפְרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. li. 35, מַחְסִי, *my violence*, i. e. that which is done upon me; Ex. xx. 20, יִרְאַתִּי, *his fear*, i. e. which he inspires; Is. lvi. 7, תַּפִּלָּתִי, *my prayer*, i. e. the prayer offered to me; Ps. lvi. 13, נִדְרֶיךָ, *thy vows*, i. e. vows made to thee; Is. xxi. 2, אֲנַחֲרֶיהָ, *her sighing*, i. e. the sighing over her, or on her account. Comp. § 424.

N. B. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. and § 552 seq.

### *Position of pronouns.*

§ 473. (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to sense belongs to the *first* noun) is usually placed after the *second*.

E. g. Dan. ix. 24, עִיר קֹדֶשׁ, *thy holy city*, lit. the city of thy holiness; Is. ii. 20, אֱלֹהֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. iii. 11, עֲלִיזֵי גִאֲוָהֶם, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is apparently attached to the *first* noun.

E. g. Ps. lxxi. 7, בְּחֹסֵי-עָוֹן, *my strong refuge*, lit. my refuge of strength. Ezek. xvi. 27; Lev. vi. 3. But this construction is not altogether certain, as it admits of another solution, viz. by the ellipsis of the first noun mentally repeated before the second, or (more obviously still) by *apposition*.

§ 474. Pronouns usually stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. lxxxvii. 1, יְסֻדֹּתָיו בְּהַרְרֵי קֹדֶשׁ, *its foundation* [is] *in the holy mountain*, i. e. Zion's, as appears from ver. 2; Is. viii. 21, עָבַר בָּהּ, *he passes through it*, i. e. the land, see ver. 22; Ps. ix. 13, 'when he taketh vengeance for blood זָכַר אֹרְתָם, *he remembereth them*, i. e. the afflicted, as in the second part of the parallelism; Ps. lxxv. 10: lxxviii. 15: xlviii. 15, comp. ver. 18; Job xxxvii. 4.

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. xlv. 3, 'by thy hand thou didst drive out the nations, וְהִצַּגְתָּם and didst plant THEM,' i. e. the Israelites, as appears from ver. 2. So Ps. lxxxi. 16, comp. ver. 14: cv. 37; Gen. x. 12, where הָרֹאִי probably refers to *Nineveh* in ver. 11.

#### *Nouns used for pronouns.*

§ 475. (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. xlv. 16, 'what shall we say to *my lord*?' i. e. to thee; 'lo, we are servants to *my lord*,' i. e. to thee. Verse 19, '*my lord* asked *his servants*,' etc., i. e. *thou* didst inquire of *us*.

(2) The place of the personal pronouns, especially in a *reflexive* sense, is often supplied by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By נַפְשִׁי *soul*, most frequently; as Job ix. 21, לֹא אֶדְרֹעַ נַפְשִׁי,

*I know not myself*; Ps. vii. 3, 'lest like a lion יִטְרֵף בְּפִשִּׁי, *he rend me*;' Ps. iii. 3, לִנְפְשִׁי, *to me*; Ps. xi. 1: xvi. 10: xxxv. 3; Amos i. 8, 'Jehovah hath sworn בְּנַפְשׁוֹ, *by himself*. (b) By פָּנִים *person*; as Prov. vii. 15, לְשַׁחַר פָּנָיִךְ, *to seek thee*; Ezek. vi. 9, בְּפָנֶיהֶם, *they abhor themselves*, etc. (c) By לֵב *heart*; as Ex. ix. 14, לִבִּי, *thyself*; Ps. xvi. 9, לִבִּי, *I myself*, etc. (d) Occasionally by several other words; as Ps. vii. 6: xvi. 9, חַיִּים *life*, and כֶּבֶד *heart or soul*; Is. xxvi. 9, רוּחַ *spirit*; Ps. vi. 8, עֵינִי *eye*; Ps. xvi. 9, בָּשָׂר *flesh*; Ps. xvii. 14, בֶּטֶן *belly*; Ps. vi. 3, עֲצָם *bone*; 1 Sam. xx. 17, יָד *hand*, etc. The same usage prevails very extensively in Aramæan and Arabic; and, I may add, in our own language, i. e. How many *hands* does he employ?

### *Anomalies of pronouns.*

§ 476. Departures from concord in respect to gender, number, etc., are called anomalies here. These are somewhat frequent, and may be ranked under several heads; comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun sing. not unfrequently relates to a noun plural, i. e. it is used in a collective sense, like a noun of multitude; as Deut. xxi. 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God יְהוָה gives HIM (sing.) into thine hand,' etc. Josh. ii. 4, 'and the woman took the two spies, וְהִידָּבֶר and *hid him*.' So Deut. xxviii. 48; Ps. v. 10; Mal. ii. 2; Jer. xxxi. 15; Ecc. x. 15; Is. v. 23, et sæpe passim.

Note. Pronouns singular being often employed in a *generic* or *collective* sense, in the same way as nouns of multitude, exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender*. (1) The masc. is used for the feminine; as אֲנִי for אַתָּה, Ezek. xiii. 20. הִיא for הוּא, Ruth i. 22; Cant. vi. 8; Zach. v. 10. So the suff. כִּי for כָּן, Ruth i. 8, 11, 13. הִיא for הוּא, Ruth i. 19; Ex. i. 21; Is. iii. 16; Dan. viii. 9, 2; Ezek. i. 6, 7, 8 sæpe. הִיא for הוּא, Judg. xix. 24. הִיא for הוּא, 2 Kings xviii. 16; 2 Chr. xxix. 3. (2) The fem. for the masculine; as הִיא instead of הוּא, 2 Sam. iv. 6; Jer. i. 5. אַתָּה for אֲנִי, Deut. v. 24; Ezek. xxviii. 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job xiv. 19, סִפְּרִיתִי, where the antecedent of הִיא is אֲנִי plur. masc. Is. xxxv. 7, רִבְעָה [in] *the laier of her*, i. e. of the אֲנִי, plur. masc.

### *Relative pronouns.*

§ 477. The relative אֲשֶׁר (also הַיּ and הַזֶּה when used

as relatives, § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative **אֲשֶׁר** is often joined in sense with other words, merely to give them a *relative* meaning ; e. g.

(a) With nouns and pronouns ; as Gen. xiii. 16, **אֲשֶׁר . . . אֶת־עָפָר**, *which dust* ; **אֲשֶׁר לוֹ**, *to whom* ; **אֲשֶׁר אִתּוֹ**, *whom* ; Deut. xxviii. 49, **אֲשֶׁר לְשֹׁנוֹ**, *whose language* ; Ps. i. 4, **אֲשֶׁר תִּדְּכֶנּוּ רוּחַ**, *which the wind scatters*, etc. (b) With adverbs ; as **אֲשֶׁר שָׁם**, *where* ; **אֲשֶׁר מִשָּׁם**, *whence*, etc.

Note. The word **אֲשֶׁר** is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted ; as Ezek. xxi. 35, ‘in the place **אֲשֶׁר נִבְרָאתָ [בּוֹ]**, *where thou wast created* ; Ex. xxxii. 34, **אֵלֶּי [אֲשֶׁר] מִקְדָּשְׁךָ**, *to what [place]* ; Is. xliii. 4, **מִיָּמֵינוּ [עַתָּה]**, *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 553.

Note 2. **אֲשֶׁר** not only designates a relative sense, but often includes with it the sense of *these* or *those* ; e. g. **אֲשֶׁר תִּמָּוֵד** *THOSE WHOM thou shalt curse*, Numb. xxii. 6 ; **לְאֲשֶׁר**, *to those which*, etc.

## VERBS.

### *Usual principles of concord.*

§ 479. In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. xxxiii. 13, **וְיָמְרוּ כָּל־יְהוּזָאן** *then all the flock will die* ; compare § 449. b. Sometimes verbs in the singular only are employed after nouns of multitude ; in other cases, a sentence begins with a verb sing. and proceeds with plur. verbs ; e. g. Ex. i. 20 : xxxiii. 4 ; Is. ii. 20 ; Ps. xiv. 1, etc. See further on nouns of multitude, § 500.

§ 481. Several connected Nominatives, either all masculine, or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. xvii. 10, ‘and Moses and Aaron and Hur **עָלוּ** *ascended* ;’



Ps. lxxxv. 11, *חֶסֶד וְאֱמֻנָה נִפְגְּשׁוּ*, *mercy and truth are met together* ; Gen. viii. 22, etc.

Note. *Exceptions.* Cases occur rarely, where a verb sing. is used after several Nominatives ; e. g. Ex. xxi. 4, *וְהָאִשָּׁה וְיִלְדֶיהָ הָיְיָה*, *the woman and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (*הָיָה*), this verb often agrees with the latter.

E. g. Gen. xxvii. 39, *מִשְׁכְּנֵי הָאָרֶץ יִהְיֶה מוֹשְׁבָם*, *rich countries shall be thine abode* ; Gen. xxxi. 8 ; Lev. xxv. 33 ; Ezek. xxxv. 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

*Anomalies in the concord of verbs.*

I. As to number.

§ 484. The *pluralis excellentiæ* commonly, but not always, takes a verb in the singular, § 437. 2.

E. g. Gen. i. 1, *בָּרָא אֱלֹהִים*, *God created* ; Ex. xxi. 29, *בְּעֲלֵיו יוּמָת*, *his owner shall be put to death*. But in a few cases the *pluralis excellentiæ* takes a verb in the plural ; e. g. Gen. xx. 13 : xxxi. 53 : xxxv. 7 ; Ex. xxxii. 4, 8 ; 2 Sam. vii. 23.

§ 485. Plural Nominatives of the fem. gender, which relate to *beasts* or *things* and not to persons, frequently take a verb singular whether it precede or follow them\*.

E. g. Ezek. xxvi. 2, *נִשְׁבְּרָה דְלָתוֹת*, *broken is [are] the gates* ; Joel i. 20, *בְּהִמּוֹת תִּעָרֵג*, *the beasts cry [cries]* ; Gen. xlix. 22 ; Jer. iv. 14 : xlvi. 41 : li. 29, 56 ; Ps. cxix. 98 : lxxxvii. 3 ; Job xxvii. 20, etc.

§ 486. *Vice versâ*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. i. 10, *בִּיְהִי־קִרְיָאֵה מִלְחָמָה*, *when there shall happen war* ; Judg. v. 26 ; Job xvii. 16 ; Is. xxviii. 3 ; Obad. xiii.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

\* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanus*. Compare the Greek neuter plurals, as joined with verbs singular.

E. g. Ex. xxxi. 14, *בְּחַלְלֶיהָ יָמֹת*, *they who profane it*, i. e. every one who profanes it [the Sabbath], *shall be put to death*; Prov. xxvii. 16: iii. 18: xxviii. 1; Gen. xlvii. 3; Ex. xxxi. 14.

§ 489. When the verb *precedes* a plural Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. i. 2, *וַיְהִי לְפִנְנָה יְלָדִים*, *and there was to Peninnah children*, i. e. Peninnah had children; Is. xiii. 22, *עָנָה אֵיִם*, *the jackals shall howl*; Deut. v. 7; Judg. xiii. 12; 2 Sam. xxi. 6; Ps. cxxiv. 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*. So occasionally even when the verb *follows* a plur. Nom.; as Ecc. ii. 7, *בְּנֵי בֵּית הָיָה לִי*, *there were slaves to me*, i. e. I had slaves; Gen. xlv. 22, ‘these were the sons of Rachel *אֲשֶׁר יָלַד* which were [lit. was] born to Jacob;’ Gen. xxxv. 26; Dan. ix. 24; Is. lxiv. 10.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. i. 14, *וַיְהִי מֵאֲרוֹת*, *let there be lights*, . . . *וַיְהִי וְיִהְיֶה* *and let them be for signs*,’ etc. Numb. ix. 6; Ezek. xiv. 1; Esth. ix. 23.

## II. As to gender.

§ 490. Feminine Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. xxv. 27, *הָבִיָּא שִׁפְחָתָהּ*, *thine handmaid brought*; 1 Chr. ii. 48, *וַיֵּלֶד פְּדִילָה*, *the concubine bore*; Judg. xxi. 21, *וַיֵּצְאוּ בָנוֹת*, *if the daughters go out*; Ruth i. 8, ‘even as ye [Ruth and Orpah] *עָשִׂיתֶם* have done to the dead;’ Is. lvii. 8, *וַתִּבְרַתְּ לָךְ* *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. ii. 8: xi. 32; 1 Kings xxii. 36; Ecc. vii. 7: xii. 5; Jer. iii. 5; Cant. iii. 5: v. 8: viii. 4; 2 Kings iii. 26; Gen. xv. 17.

Note. In a *very few* cases, a masc. Nominative singular is united to a verb fem.; e. g. Ecc. vii. 27, *אֹמֵרָה לְהַלֵּל*, *saith the Preacher*, where the verb follows the grammatical *form* of the Nom. rather than the *sense* of it; Judg. xi. 39, *וַתִּהְיֶה עֲדָה*, *and it became a custom*, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same construction.

E. g. Is. xxxiii. 9, אֲבֵל אֶמְלִלָּהּ אֶרֶץ, *the land mourns and is withered*; xiv. 9; Job xx. 26; Lev. iii. 1 : v. 1, etc.

*Note.* There are more nouns of the *common* gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other; comp. § 480.

E. g. Ex. v. 16, עָמָּה אֶת עַמִּי, *thy people have sinned*. So the name of a nation, as Ps. cxiv. 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

*Note.* The names of *nations, countries, and towns*, are of the masc. gender, when they are used to denote the *inhabitants*; but they are fem., when they only designate *place*; comp. § 320. Note 1.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest; e. g.

(a) With a masc. noun; as Prov. xxvii. 9, שָׁמֶן וְקֹטֹרֶת יַשְׂמַח לֵב, *ointment and perfume make [makes] glad the heart*; Hos. ix. 2, etc.

(b) With the nearest noun; as Numb. xii. 1, וַתִּדְבֹּר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron*; Numb. xx. 11, וַתִּשְׁתְּ הָעֶדָה וּבְעִירָם, *and the multitude and their cattle drank*; Gen. vii. 7; 1 Kings xvii. 15; Esth. ix. 29; 2 Sam. iii. 22. Comp. § 481.

For the *general* rule respecting the composite Nominatives, see § 481.

*Note.* Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. xxi. 32 : xxiv. 61; xxxi. 14; xxxiii. 7. Comp. § 489. Note; § 430.

### III. Number and gender.

§ 494. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. ii. 33, 'all מִרְבִּית *the increase* of thy house יָמוּתוּ, *shall die*;' Jer. xlv. 12, שְׂאִירֵיהֶם 'the remainder of Judah who שָׁבוּ *set* their faces;' Zeph. ii. 9; Gen. xlviii. 6. This is *constructio ad sensum*, § 449. b. Note \*.

§ 495. (a) Plural Nominatives of the fem. gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (b) *Vice versá*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (a) Job xlii. 15, לֹא נִמְצְא נָשִׁים יְפֹתִים, *there were [was] not found women so beautiful*; Jer. xlviii. 15, עָרֶיהָ עָלָה, *her towns ascended in the flames*; Ex. xiii. 7; 1 Kings xi. 3; Is. xvii. 6; Mic. ii. 6; Hab. iii. 17; Ps. lvii. 2; lxxxvii. 3; Job xxii. 9. Comp. § 489. § 490. (b) לֹא הִמְעֵד אֲשָׁרָיו, *his steps totter [totters] not*; Job xiv. 19, הַשֹּׁטָף סִפִּיחָהּ, *its floods overflow [overflows]*; also when the verb follows, as Jer. xlix. 24, הַחֲבָלִים אֶחֱזָקָהּ, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly*. When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the Genitive.

E. g. 2 Sam. xix. 9, ‘and Joab saw that הָיְתָה בְּנִי מִלְחָמָה, *the front of the battle was* against him;’ where the verb agrees with מִלְחָמָה. Is. xxii. 7, בְּבִחֵר עֲמֻנֹתַי מָלְאִי, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with עֲמֻנֹתַי. So Job xxix. 10; xxxviii. 21; Is. ii. 11; Jer. x. 21, etc.

Note. The solution of this seems to be the intimate connection or oneness of two nouns in regimen; § 332.

§ 497. *Anomalies as to the Dual*. We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. xvii. 12, יָדָיו יְהִי, *his hands [was] were*, Josh. viii. 20; Mic. iv. 11. So 1 Sam. iv. 15, קָמָה וְעֵינָיו קָמָה, *and his eyes [was] were dim*; Deut. xxvii. 7, *Kethibh*.

Note. For anomalies of the like character with these in §§ 484—496, in regard to *pronouns*, see § 476.

#### *Impersonal verbs.*

§ 498. These are made in Hebrew by the 3rd pers. masc. or fem. sing. of either the Præt. or Fut. tense; and sometimes by the Inf. mood.



E. g. וַיְהִי, *and it happened*; מֵר לִי, *it is bitter to me*; וַיִּנָּח לִי, *I am quiet*, lit. it is quiet to me; וַיִּצַּר לּוֹ or וַיִּצָּר לּוֹ, *it was grievous to him*; 1 Sam. xxx. 6, וַיִּהְיֶה לְדָוִד, *and it was grievous to David*; Job iv. 5, 'but now הִבִּיאוּ אֵלַי, *it comes upon thee*;' Ps. xviii. 7, Inf. לִי בִצָּר, *when it was ill with me*. In Gen. iv. 26, הִתְחַל (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition לְ.

E. g. לִי צָר *it is grievous to me*, i. e. I am grieved; בִּצָּר לִי, *when it was ill to or with me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent, e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. xi. 9, קָרָא [one] *called*; Gen. xlviii. 1, וַיֹּאמֶר *and [one] told*; 1 Sam. xxvi. 20, יָרִידָה [one] *pursues*; xvi. 23; Is. ix. 5: lxiv. 3, 'from everlasting לֹא שָׁמְעוּ [they] *have not heard*; xlvii. 1, וְלֹא יִקְרְאוּ לָךְ, [they] *shall not call thee*; etc. Dan. i. 12; Hosea ii. 9. This construction answers to the use of *on*, *tout le monde*, etc., in French, or to the Greek λέγουσι, etc. It is quite common in Hebrew.

Note 1. Sometimes the Nom. is expressed by אִישׁ, אָדָם, etc.; and sometimes the act. Part. of the verb is employed as the Nom., as Is. xvi. 10, וַיִּדְרֹךְ הַדֹּרֶךְ, *the treader shall tread*, i. e. one shall tread; Is. xxviii. 4, וַיִּרְאֶה הָרֹאֶה, *the seer sees*, i. e. one sees; 2 Sam. xvii. 9; Deut. xxii. 8. So plur., Jer. xxxi. 5, נִטְעוּ הַפְּטָעִים, *the planters shall plant*; i. e. one shall plant; Nah. ii. 3.

Note 2. The 3rd pers. plural, or a Part. plural used as a verb, is often to be rendered *passively* in such cases; as Job xxxiv. 20, יִסְרִי הַבִּיר, *the mighty one is removed*, lit. they remove the mighty one; Prov. ix. 11, 'for by me יִרְבּוּ *are increased* [lit. they increase] thy days, and years יוֹסִיפוּ *are added* [lit. they add] to thee;' Gen. xxxix. 22, 'all which עָשׂוּ שָׁם *was done there*,' lit. they did or were doing there. Job iv. 19: vii. 3: xvii. 12: xix. 26: xxxii. 15. Comp. Luke xii. 20, τῇ ψυχῇ σου ἀπαιτοῦσι, *thy soul do they require*, i. e. thy soul shall be required; xvi. 9, *that when ye die δεξενται, ye may be received*, lit. they may receive you.

(b) Occasionally the *second* person of the verb is employed in a similar way; e. g. Is. vii. 24, לֹא תָבוֹא שָׁמָּה, *one shall not come there*,

lit. thou shalt not come; Job xviii. 4; Lev. ii. 4. Also in the common phrase with the Inf., עַד בּוֹאֲךָ *until thou comest*, i. e. till one comes.

## TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Præter and Future forms can be used indifferently, in a great many cases, to express the same idea. Both of them may be made *Aorists* by prefixing Vav, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Præter is to express *past* time of some shade or other; and the *predominant* use of the Future is to designate some shade of *future* time.

§ 503. *The Præter tense* of verbs is used to designate the meaning of various tenses.

(a) For the Perfect tense, which is its appropriate use; e. g. Gen. iii. 13, 'what is this which עָשִׂיתָ, *thou hast done?*' iii. 11, 'who הִגִּיד *has told thee?*' iii. 14, 17, 22.

(b) For the Pluperfect tense; e. g. Gen. ii. 2, 'God finished the work עָשָׂה, *he had made;*' ii. 5, 'Jehovah לֹא הִמְטִיר, *had not caused it to rain.*'

(c) For the past tense of narration or historic tense; e. g. Gen. i. 1, 'God בָּרָא *created;*' i. 2, 'the earth הָיְתָה *was;*' xxix. 17, 'Rachel יְפַת־תֵּימָרָה, *was beautiful in appearance.*'

The Fut. with Vav conversive commonly follows the Præter, in the same sentence or in a succeeding one, in order to avoid repeating the Præter. This exchange of forms of tenses is common, where a subsequent narration is connected with a preceding one. Comp. Gen. iv. 2—5; 1 Sam. vii. 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as גָּדֹל *he is great*, חָכָם *he is wise*, etc. (2) When the object of the verb is to express a *state of acting*; as Ps. cxix. 28, 'my soul הִלָּפָה *weeps* for trouble;' cxix. 30, 'the way of truth בָּחַרְתִּי *I choose;*' Is. i. 15, 'your hands מְלֵאִי *are full of blood.*' (3) In general propositions designating action at *any* time; as Ps. i. 1, 'blessed is the man who הִלָּךְ לֹא *walketh not*—לֹא דָרַךְ *treadeth not*—לֹא יָשָׁב *sitteth not;* and often so. The Fut. is employed in the same way.

(e) For the Fut. tense; (1) In prophecies, protestations, and assur-

ances; as Is. ix. 1, 'the people who have walked in darkness רָאִי (see) shall see a great light;' Is. ii. 2, וְהָיָה וְיָבֹא and it shall come to pass; ii. 3, 4, 11, 17, 19, et sæpe. (2) When a fut. form (with a future meaning) precedes the Præter in the same construction; as Is. i. 30, 31, וְהָיָה יְהוָה ye shall be as an oak—וְהָיָה הָעוֹלָם and the mighty man shall be, etc.; iii. 25, 28, 'thy men יִפְּלוּ shall fall by the sword—and her gates וְאֶמְנֵי shall mourn and lament;' and so often.

Note 1. The conjunction Vav in such cases may precede the verb itself, as in *e.* 2; or precede the Nom. when this stands before the verb, *e. g.* Job xix. 27, 'I shall see רָאִי וְעֵינַי and my eyes shall behold,' where רָאִי is made Fut. in sense by the Vav before its Nominative. In some cases Vav is omitted, particularly by poetic license, and the Præter still designates the sense of a Future.

Note 2. Any word expressive of Future time and standing in connection with any construction, requires the Præter that follows (with a Vav prefixed) to be rendered as a Future, *e. g.* 1 Sam. ii. 31, 'behold the days בָּאִים are coming, וְגָדַעְתִּי when I will cut off,' etc. So with an Inf.; as Deut. iv. 30, הָיָה בְּצָרָךְ when thou shalt be troubled, וְיִמְצְאוּךָ and [these things] shall overtake thee; Gen. ii. 5. So also, Ex. xvii. 4, עוֹד מְעַט yet a little time, וְסָקַתְנִי and they will stone me; Ex. xvi. 1, 'at evening יָדַעְתֶּם ye shall know.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the Præter. is connected with it by Vav; as Gen. vi. 21, לֵךְ וְקַח take for thyself, וְאַסְפְּךָ and collect; comp. above in *e.* 2. (2) Sometimes when Vav is prefixed without a preceding Imp.; as Gen. xxxiii. 10, 'if I have found favour in thine eyes, וְלָקַחְתָּ then take, etc. Ruth iii. 9; Gen. xlvii. 23; Deut. xxix. 7, 8.

(g) For the Subj. mood in all its tenses, especially when a Fut. with a Subj. meaning precedes in the same construction, § 504. *h.*; *e. g.* (1) For the Present; as Gen. iii. 22, פָּרַחְתָּ וְנָשְׂלַח lest he put forth his hand, וְלָקַח and [lest he] take, וְאָכַל and [lest he] eat, etc. (2) For the Imperf.; as Is. i. 9, הָיִינוּ 'we should be as Sodom, וְהָיִינוּ we should be like Gomorrha;' Gen. xiii. 13, וְהָרְגוּם—וְהָרְגוּם should one hurry them—then they would die; Ruth i. 12; Judg. viii. 19. (3) For the Pluperf.; as Is. i. 9, 'unless Jehovah הוֹרִיר had left us a remnant,' etc. 2 Kings xiii. 19, 'then הִכִּיתָ thou wouldst have smitten the Syrians.' Job x. 19; Numb. xxii. 33. (4) For the Futurum exactum or Fut. perfect, as it is named; as Ruth ii. 21, עַד אֲסַבְּלָה, until they shall have finished; iii. 18; Is. iv. 4; Gen. xxiv. 19.

§ 504. *The Future tense* of verbs is used with a variety of meaning; viz.

(a) To indicate future time; which is its *appropriate* use.

(b) For the present tense; e. g. *לֹא אֲדַע*, *I know not*; *לֹא אוֹכֵל*, *I cannot*; *מֵאֵיִן תָּבוֹא*, *whence comest thou?* *מָה תִּבְקֹשׁ*, *what seekest thou?* Also in general propositions; as 'a wise son *יְשִׁימֵהוּ* makes glad his father.' Such a case of the Fut. is very common, and agrees with the common use in Arabic.

(c) To designate *past* time; e. g. (1) Often when preceded by particles that indicate *past* time. (a) By *אָז* *then*; as Jos. x. 12, *אָז יִדְבָר*, *then spake he*. (b) By *עַד*, *not yet*; as Gen. ii. 5, *וְהָיָה עַד*, *was not yet, or before it was*. But sometimes the sense is *future* after these particles; as Ex. xii. 48; Job x. 21. (2) Sometimes (not very frequently) it indicates the *past* time of narration, i. e. it is employed as the *historic* tense; e. g. Gen. ii. 6, 'and a mist *יָצָא* went up,' etc.; ii. 10, 'and thence *יָפְרָד* it was divided,' etc.; ii. 25, *וְלֹא יָתְבוּשְׁשׁוּ*, *and they were not ashamed*. [Is this occasioned by the Vav which precedes?] Comp. § 503. e. 2. Note 1.

(d) With Vav *conversive* the Fut. forms a common historic tense.

Note. Vav does not always stand before the verb itself in such cases, but may stand before some word intimately connected with it; e. g. Gen. ii. 10, *וַיִּפְרָד וַיִּבְשֹׁשׁ*, *and thence it was divided*.

(e) Without such Vav it is sometimes employed to denote *habitual* or *continued* action; 1 Kings v. 25, 'thus much Solomon, *וְהָיָה* gave to Hiram yearly;' Job i. 5, 'thus *וַיַּעַשׂ* did Job continually;' 2 Sam. xii. 31; 2 Chr. xxv. 14.

(f) For the Imp.; viz. (1) Always where the *first* or *third* person of the Imp. is needed; as Gen. i. 26, *נַעֲשֶׂה אָדָם* *let us make man*; i. 3, *וְהָיָה אֵל* *let there be light*, etc. Where excitement, urging, entreaty, etc., is to be expressed, the parag. Fut. is usually employed; as *וְהָיָה לִי*, *let me rejoice now*; *וְהָיָה לִי*, *let me arise now*. (3) In prohibitions; because the Hebrew Imp. is not used with negatives; e. g. Ex. xx. 15, *לֹא תִגְנֹב*, *steal not*, lit. thou shalt not steal.

(g) For the Optative; especially when the particle *אִם* is subjoined; e. g. Ps. vii. 10, *וְיָמָרֵם* *O that it might come to an end!* Cant. vii. 9, *וְהָיָה לִי* *O may they be!* 1 Kings xvii. 21; Is. xix. 12; xlvii. 13. For the Optative use of the parag. and apoc. Fut., see 203, seq.

(h) For the Subjunctive; especially after particles signifying *that*, *so that*, *in order that*, etc. E. g. after *אֲשֶׁר* *that*, *כִּי* *that*, *כִּי* *that*, *לְמַעַן* *in order that*, *אֲלֵךְ* *that not*, *בִּלְבָד* *that not*,



וְלֹא that not. Yet the Fut. often follows particles such as the above, when a Subj. sense is not required but a Future one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries *may, can, must, might, could, should, would*, etc. E. g. Gen. iii. 2, בָּאֵכֶל, *we may eat*; xxx. 31, מַה־אֶתְּנֶהֱלָךְ, *what must [shall] I give thee?* Judg. xiv. 16, וְלֹא אֶתֵּן, *and should I tell thee?* Prov. xx. 9, מִי־יֹאמַר, *who can [will] say?* So Job x. 18, אֶבְיָע, *I should have died*; Gen. xxxi. 37, וְשָׁלַחְךָ, *that I might take my leave of thee*; xxviii. 8, 'until that all אֲסָפֶינָה shall have been gathered; comp. § 503. g. 4.

(j) The Fut. with Vav conversive (which commonly indicates *past time*), is sometimes used as a proper Future, the Vav being rendered merely as a *conjunction*; e. g. Is. ix. 5, 'to us a son shall be given, and the government יִהְיֶה shall be upon his shoulder,' etc. Is. ix. 10, 13, 15, 17: li. 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the Present Indic.; as 2 Sam. xix. 2, 'behold the king weeps וַיִּתְאֲבֵל and mourns; Ps. cii. 5, 'וַיִּבֶשׁ, and is dried up. (2) For the present Subj.; as Jos. ix. 21, 'let them live, וַיִּהְיֶה, and let them be or may they be,' etc. Job xiv. 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

Note. In respect to the *forms*, etc., of the Fut., comp. § 203, seq.

#### *Imperative mood.*

§ 505. The Imp. mood and the Fut. tense are nearly related to each other, and often they are used almost indiscriminately; comp. § 504. f. § 201. The Imp., besides its *proper* sense, is employed for the Future; viz.

(a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. xlii. 18, עֲשֵׂה וְחַיִּי, *do this and live*, i. e. do this and ye shall live; Prov. iii. 3, 4, 7: iv. 4: vii. 2: ix. 6; Is. viii. 9: xxxvi. 16: xlv. 22: lv. 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (1) Sometimes when it stands before the Fut.; as Is. xlv. 11, תִּשְׁאַלֵנִי WILL ye inquire of me—and תִּצְוֶנִי will ye prescribe to me? vi. 9. (2) When it stands after the Fut.; as Gen. xlv. 18, וְאֶתְּנָה and I will give you . . . וְאֵכֶל and ye shall eat, lit. eat ye. Gen. xx. 7; Is. liv. 14; Ruth i. 9.

*Use of composite verbs.*

§ 506. The Hebrew does not form composite verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun or pronoun which follows them.

*Note.* Different prepositions are used in order to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramæan, and Arabic, which may be called *composite*; like our English, *put, put by, put up, put in, put down, put aside, put away, put on, put off, put out, etc.*

E. g. *נָפַל* to fall; *נָפַל עַל* to fall over to, to fall away; *נָפַל מִן* to leave, to depart from; *נָפַל לְפָנַי* to fall down before any one. *קָרָא* to call; *קָרָא בְּ* to call to, to invoke; *קָרָא לְ* to name. *שָׁאַל* to ask with an Acc. of the person; *שָׁאַל* to demand, with an Acc. of the thing demanded; *שָׁאַל בְּ* to consult any one.

§ 507. No definite rules can be made out for the very various usage of prepositions in these cases. The lexicons and practice only can give the requisite information. The following distinctions may aid the learner, in a few cases; viz.

(a) The preposition *לְ* is often put after verbs signifying *to be angry, to trust, to hold, to sin against, to reprove, etc.*; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch, etc.*

(b) The preposition *בְּ* is often put after verbs signifying *to make, to attain to, to become* any thing; as 2 Sam. vii. 14, ‘I will be to him *לְאָב*, for a father [a father], and he shall be to me *לְבֵן*, for a son [a son]; 1 Sam. iv. 9, *הִיָּיְתָם לְאַזְעָשִׁים*, be ye for men, i. e. be men, act courageously; Gen. ii. 22, ‘and Jehovah made the rib *לְאִשָּׁה*, for a woman,’ i. e. a woman. The later Hebrew makes more frequent use of *לְ* in this way, than the early; e. g. Jon. iv. 6, comp. Ex. xii. 27.

*Note.* This is the habitual construction after the verb *הָיָה* signifying *to become*; e. g. Gen. ii. 7, *וַיְהִי לְגִפָּשׁ חַיָּה* and he became an animated being.

(c) The particles *בְּ, מִן, עַל, בִּין, בְּעֵד, אַחֲרַי, לְפָנַי, etc.*, are often put after verbs; and they modify, in various ways, the simple meaning of them.

*Cases governed by Verbs.*

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them: e. g. בָּכָה to weep, and to bemoan; הָלַךְ to go, and to pass through, Gen. ii. 14; יָשַׁב to dwell, and to inhabit; Ps. xxii. 4, זָמַר to sing, and to celebrate with praise; so רָגַן, שָׂר, etc.

§ 509. Many verbs in Hebrew govern an Acc. directly without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בָּשַׂר to bring good tidings to any one, מָרַד to be refractory AGAINST any one, עָרַב to give a pledge FOR any one, etc. Among these are, verbs of putting off and on, of ornamenting; of plenty and want; of dwelling in or among; of going out, coming in, coming upon, happening to, etc. Verbs of overflowing, overspreading, etc. take the Acc. of the thing with which they overflow, etc.; as Ex. iii. 8, 'a land which יָדְבַשׁ יָחֻלֵּב זָבַת overflows with milk and honey; Joel iv. 18; Jer. ix. 17; Lam. iii. 48.

§ 510. Neuter verbs sometimes take an Acc. case.

E. g. חָגַג חֵג, to celebrate a feast; חִיד חִידָה, to propose an enigma, etc. Comp. the English, to run a race, to fight a fight, etc. Gen. xxvii. 34; Neh. ii. 10; Ps. xxv. 19, etc.

§ 511. Verbs governing two Accusatives. All verbs which have a causative meaning, (of course the conj. Piel and Hiphil generally), may govern two Accusatives; the one usually of a person, and the other of a thing.

E. g. Ezek. viii. 16, מָלֵא אֶת־הָאָרֶץ חֲמָס, they filled [caused to be full] the earth with violence; Gen. xli. 42, וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי־שָׁשׁ, and he clothed him with [caused him to put on] garments of fine linen, etc.

Note. Many verbs in Kal have a kind of causative meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify to anoint, to sow, to plant, to stone, i. e. cover with stones, to nourish, to furnish, to rob, to do good or evil to any one, to call or name, to command, to convert any thing into another, as Job xxviii. 2, אָבֵן יַצִּיק יָחֻלֵּב, stone he fuses into brass; Gen. ii. 7, 'God made man מִן־הָאֲדָמָה בִּן־הָאֲדָמָה with dust [out of dust] from the earth, where עָפָר is the Acc. of the material, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ,

מן, על, etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be regarded as having a preposition *implied* before the second noun in the Accusative, if the reader chooses this ancient method of construction.

### Passive Verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. lxxx. 11, כָּפוּ הָרִים צֶלֶה, *the mountains were covered with the shadow of it*. Ex. xxv. 40: xxviii. 11.

Note. Sometimes verbs of a passive *form* have an active *sense*; and in this case they may govern an Acc., like active verbs; e. g. Job vii. 3, הִנְחֵלְתִּי יְרַחֵי שׁוֹא, *I have inherited months of vanity*, where the verb is in Hophal; Ex. xx. 5; Deut. xiii. 3.

### Infinitive absolute.

§ 514. (1) This is usually put *before* a finite tense of the same verb, and in this position serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. xxiii. 22, עָרַם וַיַּעֲרַם הוּא, *very subtilely will he deal*; xx. 6, נִשְׁאַל נִשְׁאַל, *he has urgently requested*; Amos ix. 8, לֹא הָשָׁמִיד אֶשְׁמִיד, *I will not utterly destroy*. Gen. xxxi. 30: xliii. 3, 7, הִדְיוּעַ גִּדַּע, *could we indeed know?* xxxvii. 8, הִמְלִיךְ תִּמְלִיךְ, *shalt thou indeed reign?*

(b) It denotes assurance, certainty; as Gen. ii. 17, מוֹת תָּמוּת, *thou shalt surely die*; iii. 4: xxxvii. 33, טָרַף טָרַף, *he is surely torn in pieces*; Judg. xv. 2, אָמַר אֶמְרָתִי, *surely I thought, or said*.

(c) In general it gives intensity, energy, animation, vivacity, or some colouring of this nature, to the expression; although it is difficult always to express it in an English version.

So the *intensive* particles of the Greek, German, etc., cannot be well expressed in a translation.

(2) Put *after* a finite tense, it marks *continued* action.

E. g. 2 Sam. xv. 30, עָלוּ עֲלוּהָ וַבְּכֹה, *they went up continually weeping*; Gen. viii. 7, וַיָּצֵא וַיָּבִיחַ וְשׁוֹב, *and it continued going and returning*; Gen. xix. 9, 'he is continually acting the part of a judge.'



Is. vi. 9; Jer. xxiii. 17; 1 Sam. vi. 12; 1 Kings xx. 37; 2 Sam. iii. 24 : xxvi. 5. In such cases a participle is sometimes used as a second Inf., 2 Sam. xvi. 5 : or a noun, Is. xxix. 14.

N. B. Although *continued* action, etc., is usually designated by the Inf. abs. placed *after* the finite verb, yet there are examples of this position which do not appear to differ from the cases under No. 1; e. g. Is. xxii. 17; Jer. xxii. 10; Gen. xxxi. 15; Dan. xi. 10, 13.

Note 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job vi. 1, *יִשְׁקַח וְיִשְׁקַח*, with Inf. abs. in Kal and finite verb in Niph'al; Ezek. xvi. 4, *לֹא חָתַתְתָּ לָּהּ*, Inf. in Hoph'al and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. xxviii. 28, *אֲדוּשׁ יְדוּשְׁנִי*, *he will thoroughly thresh him*, roots *אָדַשׁ* and *דָּוַשׁ*, both signifying *to thresh*.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. *הַיָּמִיב* *bene faciendo*, for *bene*; 1 Sam. iii. 12, *הָחֵל וְכָלָה*, *incipiendo et finiendo*, i. e. utterly.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially; as Is. lx. 14, *יִשְׁחֹוּחַ incurvando*, for *שָׁחֹוּחַ*; Hab. ii. 10, *קִצֹּרִית* for *קִצֹּר*. (b) With a finite verb; as Num. xxiii. 25, *קֹבֵל*, *thou shalt not curse at all*, for *קִבּוֹב*; Ruth ii. 16, *שָׁלֵל*, for *שָׁלַל*; Ps. l. 21, *הָיִיתָ אֲחֵיךָ* for *הָיָה*, etc. Instances of this nature are so rare, that one hardly knows whether to rank them under the head of established usage.

§ 517. The Inf. abs. is sometimes used instead of a finite verb; and this for any mood, tense, or person.

E. g. Deut. v. 12, *שָׁמֹר* simply, instead of *תִּשְׁמָרִין*, as it is in Deut. vi. 17; Ex. xx. 8, *זָכֹר* for *תִּזְכֹּר*, as in Deut. vii. 18; Job xl. 2, *הָרִב* *an contendendo?* for *יָרִיב*, as in Judg. xi. 25. So Dan. ix. 5, *מָרְדְּנִי וְכֹר*, *we have rebelled and apostatized*; Est. ix. 6; Jer. xiv. 5; Gen. xli. 43; Judg. vii. 19; Ecc. viii. 9 : ix. 11; Ezek. i. 14, 'the living creatures *רָצוּ וָשׁוּב* *ran and returned*; Ecc. iv. 2; Jer. xxxii. 44, 'fields shall they buy, *וְכָתוּב* *and they shall write bills of sale*, *וְחָצְרוּ—וְחָתוּם* *and they shall seal them—and take witnesses*,' Numb. xv. 36; Deut. xiv. 21; Is. v. 5; Ezek. xi. 7, 'you *הוֹצִיָא* *will I bring out*,' etc. 1 Kings xxii. 30; 2 Chr. xviii. 29.

For the Imper.; Deut. v. 12, שָׁמֹר *keep*; i. 16; Jer. ii. 2, הִלֹּךְ *go*; xiii. 1, etc; Numb. xxv. 17. See the first examples above.

Note. The Inf. abs. is in some cases to be translated in a *passive* sense: as Prov. xii. 7, 'the wicked הִפְּסוּ, *are to be destroyed*.' This is elliptical; the full phrase would be הִפְּסוּ יִהְיֶה. So הִפֵּר, Prov. xv. 22.

§ 518. The Inf. abs. is also employed in an *energetic sense*, as a kind of *nomen actionis*, or to denote the *practice* of doing any thing.

E. g. אָלָה וְכַחַשׁ וְרִצְיָה וְגָלֵב פִּרְצֵי, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. iv. 2; Is. xxi. 5: lix. 4; Jer. vii. 9: xxiii. 14: viii. 15; 2 Kings iv. 43: Prov. xii. 7; Ps. xxii. 9.

Note. As the Inf. abs. has generally an *intensive* sense, whether employed with a finite verb or standing alone, it may be called the *energetic* form of verbs. The usage adverted to in § 517, § 518, shows that the Heb. language possesses a most striking power of brevity and energy.

§ 518 *a*. The Inf. abs. is sometimes employed simply as a verbal noun in the Acc. after an active verb.

E. g. Is. xlii. 24, לֹא אָבִי הִלֹּךְ, *they would not go*. Is. vii. 15, לְדַעְתִּי מָאִיס, *until he know how to refuse*. Jer. ix. 4.

### *Infinitive construct.*

§ 519. The Inf. const., being a sort of verbal noun, is used like one in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. ii. 18, הָיִיתָ הָאָדָם, 'the being of the man alone is not good;' xxix. 19, תִּתֵּן (Inf. of נָתַן) 'my giving is good;' xi. 6: xxx. 15. (b) In the Gen.; e. g. Gen. xxix. 7, עֵת הָאֲסִיף, *the time of collecting*; ii. 4, בְּיוֹם עֲשׂוֹת, *in the day of making*, Num. ix. 15; Ps. cxxviii. 2, et passim. (c) In the Dat.; e. g. Num. vii. 5, וְהָיִי לְעִבְדָּם, *and let them be for serving*, i. e. let them serve. viii. 11; Ezek. xxx. 16, תִּהְיֶה לְהִבְקָע, *it shall be for being pierced through*, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 Kings iii. 7, 'I knew not אֵת הַיָּאֵר וְהַיָּבֵשׁ, *the going out or coming in*;' Jer. v. 3;

Gen. xxi. 6. The Acc. here commonly has ל before it; as Gen. xi. 8; Ex. ii. 15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. xxxix. 2, 'I will guard my way מִמִּטְוִי *from sinning*.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With ב; as Gen. ii. 4, בְּהִבְרָאָה, *when they were created*, lit. in the being created of them; Ex. xvi. 7, בְּשָׁמְעוֹ *because he heard*; Is. i. 15. (b) With ב; as Gen. xlv. 30, בָּבֹאִי, *when I come*; xxxix. 18, בְּהִרְיָמִי, *when I lifted up*. (c) With ל; Gen. ii. 3, לַעֲשׂוֹת, *when he made it*; Is. vii. 15, לְדַעְתּוֹ, *until he know*; 1 Kings xvi. 7, 'to provoke him by his doings, לְהִיָּוֶה *in that he was*, or *in respect to his being*. In like manner, with מִן, עַד, עַל, לְמַעַן, לְמַחֲרָה, אַחֲרֵי, etc.

Note. The preposition מִן has often a *negative* sense in such cases; e. g. Gen. xxvii. 1, 'his eyes were dim מִמְּרֹאוֹת, *so that he could not see*,' lit. from seeing; xvi. 2; Ex. xiv. 5. For מִן before the Inf. in comparisons, see § 454. b. .

N. B. For the use of the Inf. const. instead of the Inf. abs., see § 516.

§ 522. The Inf. const. with ל, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. ii. 5, 'and there was no man לַעֲבֹד, *to till the ground*;' ver. 10, 'and a river went out from Eden לְהַשְׁקִי, *to water the ground*;' xi. 6, 'all which they may purpose לַעֲשׂוֹת *to do*,' etc. When בְּלִי (not) comes before an Inf., the ל is put before it; as Gen. iii. 11, 'which I commanded thee לִבְלִי אֲכָלָה *not to eat*;' i. e. the Inf. is used as a noun in regimen with בְּלִי.

§ 523. The Inf. const. with ל, and with the verb of existence (הָיָה) expressed or implied, constitutes a periphrasis expressing the meaning of several forms of the finite verb, viz.

(a) Of the Præter; as 2 Chr. xxvi. 5, וַיְהִי לְדַרְשׁ אֱלֹהִים, *and he sought God*, lit. and he was for seeking God; Gen. xv. 12, 'the sun לְבֹאֵי וַיְהִי *was about to go down*,' lit. was for going down; 2 Chr. xi. 22; Ezra iii. 12.

(b) Of the Present; as Is. xlv. 14, לְכַרְתִּילּוֹ [הָיָה], *he hews down*  
p d

for himself, lit. [he is] for hewing down. Prov. xix. 8, 'he that is wise, לִמְצָא טוֹב [יִהְיֶה], *findeth prosperity*, lit. is for finding; Is. xxi. 1.

(c) Of the Future; as Is. xxxviii. 20, יְהוָה [יִהְיֶה] לְהוֹשִׁיעַנִי, *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. xxv. 14, 'Jehovah לְהוֹדִיעֵם [יִהְיֶה] *will teach them*, lit. will be for the teaching of them; xlix. 15 : lxii. 10; Ecc. iii. 14. So Ps. ci. 8, 'soon תִּאַזְמִית *will I destroy* the wicked of the land, לְהַכְרִית *I will cut off*,' etc.

(d) Of the Passive; as Jos. ii. 5, 'and it came to pass הָשַׁעַר לָסָגַר *when the gate was to be shut*, lit. at the shutting of the gate; Deut. xxxi. 17, וְהָיָה לֶאֱכָל, *and they shall be devoured*, lit. and it shall be for devouring; Is. vi. 13.

(e) Of the Latin participle in *-dus*, or the English auxiliaries *shall, can, must*, etc.; as 2 Kings iv. 13, מָה [יִהְיֶה] לַעֲשׂוֹת, *what [is] to be done for thee?* 2 Chron. xix. 2, הֲלֹרָשָׁע [יִהְיֶה] לַעֲזֹר, *should one help the wicked?* Judg. i. 19, לֹא [יִהְיֶה] לְהוֹרִישׁ, *he could not dispossess them*; Hos. ix. 13; Amos vi. 10; 2 Chr. xx. 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

Note. The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. xxii. 13, הָרֶג בָּקָר וְשָׂחַט בָּנִין וְאָכַל בָּשָׂר, *caedendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. xiii. 20, בַּעֲלֹת הַלֵּהָב, *in the mounting up of the flame*, i. e. when the flame mounted up; 1 Sam. xxiii. 6, בְּבִרְחַ אֲבִיחָר, *in the flying of Abiathar*, i. e. when Abiathar fled; Ps. lxvi. 10. Here also belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. construct, it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. ii. 4, בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם, *in the day of Jeho-*



*vah's making the earth and the heavens*, i. e. in the day when Jehovah made, etc. 1 Kings xiii. 4, *כְּשָׁמַע הַמֶּלֶךְ אֶת־דְּבַר אִישׁ*, *when the king heard the word of the man*, etc. Is. lviii. 5, 'a day *עֲפֹת אָדָם בְּפָשׁוֹ*, *when a man will afflict his soul*,' etc. So with the subject and two Accusatives; as Gen. xli. 39, *אֶחָדִי הוֹדִיעַ אֵלֶיחִים אֶת־כָּל־זֹאת*, *since God's showing you all this*, i. e. since God hath shown, etc.

Note. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. v. 24, *כָּאֵחֶל קֵשׁ לִשְׂוֹן אֵשׁ*, *as the flame of fire devours the stubble*; xx. 1; Gen. iv. 15.

## PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. i. 4, 'one generation *חֹלֶה* *passeth away*, and another generation *בָּא* *cometh*;' i. 7, 8; Ps. i. 6: iii. 2: iv. 7; Is. i. 7. In this manner participles are used with pronouns of any person instead of verbs, in order to express the present tense; as *אֶנֶּכִּי יָרֵא*, *I fear*; *יָרֵא אַתָּה*, *thou fearest*; *יִרְאִים אֲנִיחֵנוּ*, *we fear*; etc. In intrans. verbs this use is very common.

(b) For the past tense in all its gradations; e. g. Gen. ii. 10, 'and a river *יָצָא* *issued from Eden*;' Deut. iv. 3, 'your eyes have *רָאוּ* *seen*;' Gen. xxxi. 17, 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. xvii. 19, 'Sarah *יִלְדָּת* *shall bear a son*,' etc. xix. 13, *מִשְׁחִיתִים*, 'we are about to *destroy* the city;' vi. 17, 'behold I *בָּרִיֵא* *will cause to come a flood*;' xlviii. 4; Ex. ix. 18; 1 Kings xi. 31: xiv. 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. iv. 10, *קוֹל דָּמִי אָחִיךָ צֹעֵקִים*, *the voice of thy brother's blood cries [cry]*.

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. xix. 14, *מִשְׁחִית יְהוָה הָעִיר*, *Jehovah is about to destroy the city*; Ps. lxxvi. 8, *נִירָא*, *metuendus*; Ps. xviii. 4, *מְהֻלָּל*, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the participle, makes an Imperf. tense descriptive of continued action or condition.

E. g. Job i. 14, 'the cattle הָיוּ חֹרְשׁוֹת, *were ploughing*;' Neh. i. 4, וַיֵּאָחֶזֶק וַיִּתְפַּלֵּל, *I was fasting and praying*;' ii. 13, 15; 2 Chr. xxiv. 14: xxxvi. 16; Gen. iv. 17; Deut. ix. 22, 24.

Note. In like manner הֵנּוּ *there is*, and אֵין *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. vi. 36, 'if יִשָּׁע מִלְּשִׁיעַ *thou savest*;' Gen. xxiv. 49: xliii. 5, 'if אֵינְךָ מְשַׁלֵּחַ *thou dost not send away*;' Ex. v. 16, 'straw נֶתִּן אֵין *is not given*;' Lev. xxvi. 6.

§ 531. *Active participles* may govern the same cases as their verbs; but it is a more common construction to put them in *regimen* with the noun that follows.

E. g. Ps. lxxxiv. 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. xxviii. 1, יוֹרְדֵי בּוֹר, *the descenders of*, [i. e. those who go into] *the pit*; v. 12, אֹהֲבֵי שִׁמְךָ, *the lovers of thy name*; xix. 8; Prov. ii. 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases in various ways; viz.

(a) With an Acc.; as Ezek. ix. 2, לְבוּשׁ בְּדָיִם, *clothed [with] linen garments*; 1 Sam. ii. 18, חָגוּר אֶפֶד, *girded [with] an ephod*. So in Greek ἀναιδέην ἐπιστεμένον, IL α. 149. (b) With the Gen.; as Ezek. ix. 11, לְבוּשׁ הַבְּדָיִם, *clothed [of] linen garments*; Joel i. 8, חָגַרְתִּי שֵׁק, *girded [of] sackcloth*; Ps. xxxii. 1, נְשִׁייתִי פֶשַׁע, *pardoned [of] sin*, etc.

Note. When there is but one form of the participle, as מוֹת (from מוֹת *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

§ 532 a. *Active participles* are very often employed as mere *nomina agentis vel patientis*, i. e. are mere nouns in the sense of *agents* actively or passively considered.

*Verbs used as adverbs.*

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the *first* of them may serve merely to qualify the second, and must then be rendered adverbially.

E. g. 1 Sam. ii. 3, **אַל תְּרַבִּי תְּדַבְּרִי**, *do not make much* [and] *speak*, i. e. do not say much; Job xix. 3, **לֹא הִבְשִׁינִי תִּהְיֶה לִּי**, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. xxvi. 18, **וַיָּשָׁב וַיִּחְפֹּד**, *and he returned and dug*, i. e. he again dug; xix. 22: xxvii. 20: xxx. 31: xxxi. 28; Hos. i. 6; Ps. li. 4: lxxi. 20. So **הַיָּטִיב** is used for *well, skilfully*, Ps. xxxiii. 3, **הוֹסִיף** for *again, once more*, Gen. iv. 2: viii. 12. **בְּלֵה** for *ad finem, entirely*, Gen. xxiv. 15. **מְהֵרָה** for *hastily, quickly*, Gen. xxvii. 20; Ex. ii. 18. **הַרְבֵּה** for *much, often*, 2 Kings xxi. 6; Ps. li. 4. **שׁוּב** for *again*, 1 Kings xix. 6; Job vii. 7. The same is true of some other verbs. In some cases the *second* verb is in the Inf. mode; as Gen. xxvii. 20; Ex. ii. 18, etc.

## ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify: as Gen. xviii. 4, **מַעַט־מַּיִם**, *a little water*; Neh. ii. 12, **מְעַט אֲנָשִׁים**, *few persons*; Is. xxx. 33, **עֲצָיִם הַרְבֵּה**, *much wood*, etc. (b) In the Gen. after nouns; as 1 Kings ii. 31, **דַּמִּי הַנָּקִי**, *innocent blood*; Ezek. xxx. 16, **אֲנִי יוֹמָם**, *daily persecutors*; Deut. xxvi. 5, **מְעַט אֲנָשִׁים**, *few men*, etc.

§ 535. Adverbs standing in the place of nouns, sometimes take prepositions before them in the manner of nouns.

E. g. Ezek. vi. 10, **אֶל הַנֶּפֶס**, *gratis*; 2 Chr. xix. 36, **בְּבִתְאֵם**, *suddenly*; 1 Kings xxii. 20, **בְּכֹה**, *so*, [lit. in the so]; Esth. iv. 16, **בְּכֹה**, *so*; Neh. ix. 19, **בְּיוֹמָם**, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. vii. 19, **מְאֹד מְאֹד**, *very much*; Deut. xxviii. 43, **מְעַלְהָ מְעַלְהָ**, *higher and higher*, **מְטֵה מְטֵה**, *deeper and deeper*; 1 Kings

xx. 40, הֵנָּה וְהֵנָּה, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 Kings x. 21, אֵין כֶּסֶף לֹא נִחָשֵׁב, *silver was not at all regarded*. In the parallel verse, 2 Chron. ix. 20, לֹא is omitted. Ex. xiv. 11, הֵמָּכָּל אֵין קְבָרִים, *because there was no graves at all*. Zeph. ii. 2, etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. xxxii. 6, לֹא חָכָם, *not wise*, i. e. foolish; Ps. xliii. 1, לֹא חַסִּיד, *unmerciful*; Job xxx. 8, בָּדֵלִי טָמֵא, *disgraced*; Deut. xxxii. 21, לֹא־אֱלֹהִים, *no God*; לֹא־עַם, *not a nation*, i. e. not worthy of this appellation; Is. xxxi. 8, לֹא־אִישׁ, *not a mortal*; x. 15, לֹא־עֵץ, *no wood at all*, etc. This mode of expression is called *λειτουργία*.

Note. A negative is frequently *implied* in an interrogative sentence; e. g. 2 Sam. vii. 5, הֲיִבְנֶה, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. xvii. 4. So Is. xxvii. 7; Prov. xxiv. 28; Ezek. xviii. 23, comp. ver. 32; 1 Kings. viii. 27; Gen. xxx. 20; Job xvi. 6, 'if I keep silence הֲיִחַלֵּנִי, *what departs from me?* i. e. I am not relieved; Cant. viii. 4; Prov. xx. 24; Dan. i. 10.

## PREPOSITIONS.

§ 539. Prepositions both simple and composite govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 559.

Note. The Hebrew language sometimes compounds two or more prepositions together, and employs them at one time in the sense of one part of this composite word, and 'at another in the sense that each of the prepositions separately used would convey; e. g. מֵאֲחֵרִי = אַחֲרַי, מֵעַל = עַל, מִן = לְ, etc. Yet in most of such cases, the first preposition seems to indicate some relation which could not be expressed without it; e. g. מִן לְ means *from* [something] *to* [something], an idea different from that conveyed by מִן simply.



## CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative *ו*. But the various uses of this and others, are best learned from the lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

## INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. iv. 8, *וְאֵי לָנוּ*, *wo to us?* Ezek. xxx. 2, *וְהָיָה לְיוֹם*, *wo for the day!*

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. i. 1, *וְאֵשְׁרֵי* with a Gen. after it; xxix. 1, 2, *וְהָבִי*, with an Acc., etc.

## PLEONASM.

§ 543. PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. ii. 6, *וַתֵּרְאֶהוּ אֶת־דָּוִיד*, *she saw him the child*; 1 Sam. xxi. 14, *וַיַּשְׁכֵּחַ אֶת־מַעְמֹו*, *he changed it his understanding*; Job xxxiii. 20, *וְזָמַתוּ דָּוָרוֹ לֶחֶם*, *his soul abhors it bread*; Ps. lxxxiii. 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. xvii. 6, *בְּסֻעֵפֶיךָ פְּרִיָּה*, *in the twigs of it the fruit tree*; Prov. xiv. 13, *אֶחָרִיתָהּ שִׂמְחָה*, *the end of it joy*; Cant. i. 6, *כַּרְמִי נָשְׁלִי*, *my vineyard which [is] to me*. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. xii. 1, *הָלַךְ לָהּ*, *go for thyself*, i. e. go; Cant. ii. 11, *הָלַךְ לוֹ*, *it has gone for itself*, i. e. has gone; Gen. xxvii. 43, *הָרַח לוֹ*, *flee for thyself*, i. e. flee; Is. xxxi. 8, *נָס לוֹ*, *he has fled for himself*, i. e. he has fled; Job xxxix. 4, *לֹא-שָׁבוּ לָמוֹ*, *they turned not back for themselves*, i. e. turned not back; Cant. ii. 17, *דָּמָה לָהּ*, *compare for thyself*, i. e. compare; Job xii. 11, 'the palate *יִטְעַם-לוֹ*, *relishes for itself*,' i. e. relishes; xv. 28, 'houses which *לֹא-יֹשְׁבוּ לָמוֹ*, *they do not inhabit for themselves*,' i. e. which no one inhabits; Prov. xiii. 13, *יִהְיֶה לוֹ*, *he shall perish for himself*, i. e. shall perish; Job xix. 29, *גִּירוֹ לָכֶם*, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac; and even in the Greek; see Matth. Gramm. § 389.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. viii. 9, 'a wild ass *בָּדֵד לוֹ*, *lonely for itself*,' i. e. alone, or lonely; Amos ii. 13, *מְלֵאָה לָהּ*, *full for itself*,' i. e. full; Ps. cxliv. 2, *מִפְּלִיטִי-לִי*, *my deliverer for me*, i. e. my deliverer.

§ 547. OF PREPOSITIONS. The prepositions *בְּ* and *לְ* are sometimes pleonastic.

(a) *בְּ*; as Ex. xxxii. 22, 'thou knowest this people that *בְּרָע הוּא*, *they are evil*,' lit. they that are in evil; Hos. xiii. 9, *בְּיָדֵי בְּעֻזָּךְ*, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. xxix. 4; Prov. iii. 26; Is. xxvi. 4: xlv. 14, *אֵלֶּךָ בְּךָ אֵל*, *only thou [art] God, or only in thee [is] God*; Job xviii. 8; Ezra iii. 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentialæ*.

Note. The name of *Beth essentialæ* is also extended to *בְּ* used in cases like the following; as Ps. cxviii. 7, *יְהוָה בְּעֻזָּרֵי*, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. liv. 6: xcix. 6; Job xxiv. 13; Judg. xiii. 35.

(b) *לְ*; as Deut. xv. 7, 'a poor man *מֵאַחֶיךָ אֶחָד*, *one of thy brethren*,' lit. from one of thy brethren; Lev. iv. 2: v. 13; Ezek. xviii. 10. This idiom is common in Arabic.

# ELLIPSIS.

§ 548. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition or state of feeling; e. g. Gen. xxxi. 36, לוֹ יִיזַר לוֹ *it was hot to him*, viz. אַף *anger*, i. e. his anger burned; Gen. xxxiv. 7. comp. Gen. xxx. 2; Ex. iv. 14, etc., where אַף is expressed. So 1 Sam. xxiv. 11, וַתִּתְּנוּ עָלַי, *and it pitied thee*, i. e. mine eye (עֵינִי) pitied: comp. Gen. xlv. 20; Deut. vii. 16, etc. where עַל is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted, viz. such as יִהְיֶה, אֱלֹהִים, e. g. Prov. x. 24, *the desire of the righteous*, יִתֵּן *he will grant*, i. e. Jehovah will grant; xii. 12; xiii. 21; xxi. 13; Job iii. 20; Ecc. ix. 9; Ps. x. 4, comp. ver. 13, and see below in § 555.

§ 549. The Acc. case after several verbs which are in frequent use, is often omitted as being unnecessary to render the language intelligible.

E. g. יָלְדָה *she bore*, i. e. children; פָּרַת *he concluded*, viz. בְּרִית *an agreement*; נָטָה *he inclined or spread*, i. e. אוֹז *the ear*, or אֹהֶל *the tent*; נִשָּׂא *he lifted up*, i. e. קוֹל *the voice*; עָרַךְ *he arranged*, i. e. מִלִּים *words in prayer*, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required by the sense to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. i. 15, יוֹנִים עֵינֶיהָ *thine eyes [are the eyes] of doves*; Ps. xviii. 34: xlviii. 7: lv. 7; Is. lii. 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them are commonly omitted; days and months, also, are in like manner occasionally omitted.

E. g. אֶלֶף כֶּסֶף, *a thousand [shekels] of silver*; עֶשְׂרֵה זָהָב, *ten [shekels] of gold*; שֵׁשׁ עֶשְׂרִים, *six [ephahs] of barley*; שְׁתֵּי לֶחֶם, *two [loaves] of bread*; comp. § 463. So in respect to time; as בְּאַחַד לַחֹדֶשׁ *on the first [day] of the month*. Gen. viii. 15; Ex. xii. 18; Ezek. i. 1. Comp. § 465.

§ 552. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. vi. 19, לְהַחְיֹתָם, *to preserve [them] alive*, etc., instead of לְהַחְיֹתָם; Ex. xv. 2, 'Jehovah is my strength, וְזִמְרָתִי and [my] song,' for וְזִמְרָתִי; Ps. xl. 10, 11: lxvi. 6, etc. (c) In the Acc. after verbs; as Ex. ii. 25, 'and God וַיִּרְעַם *observed them*,' for וַיִּרְעַם; so perhaps Ps. cxxxvii. 5, 'let my right hand וְיִשְׁכַּח *forget [me]*;' cxxxix. 1: xvii. 11; Gen. ix. 22, etc.

§ 553. The relative pronoun אֲשֶׁר is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. xv. 13, 'in a land לָאֵלֶּהָ, [which] *is not theirs*;' Is. xl. 20: li. 2: liv. 1: lv. 5: lxi. 10, etc. (b) In the Gen. after a noun in the const. state; Ex. iv. 13, 'send בְּיַד תִּשְׁלַח [אֲשֶׁר], *by the hand [of him whom] thou wilt send*.' See § 433. (c) In the Acc.; Prov. ix. 5, 'as wine [which] מִסְכָּתִי *I have mingled*;' Gen. iii. 13, מַה-זֶּה עָשִׂיתָ, *what is this [which] thou hast done?*

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. xviii. 20, 'the way אֲלֵכֶם [אֲשֶׁר] [in which] *they go*;' Job iii. 3, 'perish the day אֲנִי [אֲשֶׁר] [in which] *I was born*;' Ps. xxxii. 2; Is. i. 30: xxiii. 7, etc.; Ecc. i. 5, זֶה-הוּא [אֲשֶׁר] [where] *he arose*.

(e) Sometimes even the pronoun which אֲשֶׁר would qualify, is also omitted; as Ps. iv. 8, 'more than in the time וְתִרְוָשָׁם [אֲשֶׁר] [בּוֹ], [in which] *their corn and new wine increase*, etc. Comp. § 478. Note.

(f) אֲשֶׁר in the sense of *that which, he who, those who*, etc., is often omitted; e. g. Job xxiv. 19, 'Sheōl takes away הַמֵּתִים [those who] *have sinned*;' Ps. xii. 6, 'I will place in safety לֹא יִפְיֶה [him whom] *one puffs at*,' i. e. who is contemned. (g) In an *adverbial* sense; as 1 Chr. xv. 12, אֶל הַמִּבְנוֹתָיו לֵאמֹר *to [the place which] I have prepared for it*; comp. § 478. Note.

*Note.* The omission of אֲשֶׁר is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Sacy, Gramm. Arabe, II. § 363.)

§ 554. OF VERBS. The verb of existence (הָיָה) is



commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. iii. 11, בִּי-עֵירוֹם אָנֹכִי, *for naked [am] I*; iv. 13, גָּדוֹל עֲלֵי, *great [is] my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb אָמַר (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. viii. 4, when I behold the heavens, [אָמַר אֲנִי *I exclaim*], Lord, what is man! x. 4, 'the wicked in his pride [אָמַר *has said*], שֶׁלֹּא יִדְרֹשׁ [Jehovah] *will not punish*;' comp. ver. 13, where the ellipsis is supplied: Ps. lii. 8, 9: lix. 8; Job viii. 18; Ecc. viii. 2, אָנִי, i. e. [אָמַר].

§ 556. When a finite verb would be preceded by an Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job xxxix. 24; Is. lxvi. 6; Ps. iii. 9: iv. 3: vi. 4: vii. 9; Jer. xi. 15; 2 Sam. xxiii. 17, comp. 1 Chr. xi. 19; 1 Kings xi. 25; 2 Kings vi. 33; Hos. viii. 1; Prov. vi. 26.

§ 557. OF ADVERBS. The interrogative הֲ is often omitted.

E. g. Gen. xxvii. 24, אֲתָה זֶה בְּנִי, *art thou my very son*, for הֲאֲתָה; iii. 1, אֵף כֵּי, *is it so then that*, for הֲאֵף כֵּי; 1 Sam. xvi. 4: xxx. 8; 2 Sam. ix. 6: xviii. 29; Job xl. 25. Such ellipsis often takes place in a *negative* interrogation before לֹא; as Jon. iv. 11, וְאֵי לֹא אֶחְיֶה, *and should not I spare Nineveh?* instead of הֲלֹא; Lam. i. 12: iii. 36; Ex. viii. 22; 2 Kings v. 26; Job xiv. 16, וְלֹא תִשְׁמַר, *and wilt thou not keep watch* over my sins? So also before אֵל, 1 Sam. xxvii. 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. ii. 3, 'speak not proudly, *אַל תִּפְאֹרֵץ*, *let* [not] *any rash thing proceed* from your mouth;' Ps. ix. 19, 'for he will not always forget the poor, the expectation of the afflicted *תִּאֲבָד*, *shall* [not] *always perish*;' Ps. lxxv. 6; Job xxviii. 17: xxx. 20; Is. xxiii. 4: xxxviii. 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor*, *but*, etc.; e. g. Ps. xlv. 19, 'our heart has not turned back from thee, *וְלֹא שָׁבַח אֶשְׁרֵנוּ*, *NOR* *our steps declined*;' Is. xli. 28, *וְלֹא עָנָה*, *NOR* *did any answer*, or *BUT* *none gave answer*;' Job iii. 10; Is. xxviii. 27; Deut. xxxiii. 6.

§ 559. OF PREPOSITIONS. The prepositions *בְּ*, *לְ*, etc., are not unfrequently omitted where the sense requires them.

(a) The prefix *בְּ*: as Ps. lxvi. 17, *אָלַי בִּיחָרָתִי*, *I cried to him* [with] *my mouth*, for *בְּפִי*; xii. 3: xvii. 10, 13, 14: lx. 7, 'help me *בְּיָמֶיךָ* [with] *thy right hand*;' cviii. 7: cix. 2, etc. Note also that the prefix *בְּ*, when used as a conjunction, usually excludes *בְּ*: as Am. ix. 11, *עוֹלָם בְּיָמֵינוּ*, as [in] *the days of old* for *בְּבְיָמֵינוּ*. (b) The prefix *לְ*: as Prov. xxvii. 7, *לִפְנֵי רֹעֵבָה*, [to] *the hungry soul*, for *לְפָנֶיהָ*; xiii. 18: xiv. 22; Jer. ix. 2. (c) The preposition *מִן*; Ecc. ii. 24, 'nothing is better for a man *מִן* *אֲכָל* [than] *that he should eat*,' for *מִן* *אֲכָל*.

§ 560. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav\*.

§ 561. Conjunctions which serve to connect words and phrases are often omitted†.

(a) The copulative Vav; as Gen. xxxi. 2, *תָּמוּל שְׁלֹשׁוֹם*, *yesterday* [and] *the day before*; Judg. xix. 2, *יָמִים אַרְבָּעָה חֳדָשִׁים*, *a year* [and] *four months*; Hab. iii. 11, *שֶׁמֶשׁ יָרַח*, *sun* [and] *moon*; Nah. iii. 1; Is. lxiii. 11; Ex. xv. 9; Judg. v. 27; Ps. x. 3. The asyndic construction occurs principally in poetry, or in the phraseology of com-

\* In technical language, that part of the sentence which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica* or *asyndic construction*, i. e. without *σύνδεσμος* or conjunction.

mon life. (b) The disjunctives וְ, אוֹ, *or*; as 2 Kings ix. 32, שְׁנַיִם וְשְׁלֹשָׁה *two [or] three eunuchs*; 1 Sam. xx. 12; Is. xvii. 6. (c) The sign of comparison כִּי, כַּאֲשֶׁר, *as*; Is. xxi. 8, וַיִּקְרָא אֶרְיָה *he will roar [as] a lion*; Ps. xi. 1, נִידוּ הַרְקָם צִפּוֹר, *fly to your mountain [as] a bird*; Is. li. 12, who shall be made קָצִיר [as] *grass*; Job xxiv. 5; Ps. xl. 8; Nah. iii. 12, 13. Especially when the second member of a sentence has כֵּן *so*, the first member often omits כִּי; as Is. lv. 9, 'for [as] the heavens are higher than the earth, כֵּן *so* are his ways,' etc. Ps. xlviii. 6; Job vii. 9; Judg. v. 15. (d) The particles כִּי, אֲשֶׁר, *that*; as Ps. ix. 21, 'the nations shall know אֲנֹכִי הָמָּה, [that] *they are mere men*;' l. 21: lxxi. 8; Job xix. 25; Lam. i. 21.

*Ellipsis in poetic parallelism.*

§ 562. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versâ*.

*In the second member.* (a) A noun; as Ps. xxiv. 1, לַיהוָה 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. xxii. 1, אֲנֹכִי 'I am a worm and no man, [I am] the scorn of men;' so אֶתְנָה, in ver. 10. (c) A verb; as Ps. xxiii. 3, 'O my God, אֶתְקַרָּא *I call* all the day, . . . and all the night [do I call];' xiii. 3, עַד אָנָּה אֶשְׁיֵר, 'how long shall I have anxiety in my soul, [how long shall I have] sorrow in my heart?' Is. xlix. 7, 'kings יִרְאוּ *shall behold* and rise, princes [shall behold] and do reverence,' etc. (d) An adverb; as Ps. x. 1, לָמָּה, 'why, Jehovah, standest thou afar off, [why] hidest thou thyself;' xiii. 3: xxii. 2, etc. For the omission of לֹא, see § 558. (e) A preposition; as Job xii. 12, בִּישֵׁיִשִׁים, *with the aged* is wisdom, וְאֶרְךָ and [with] *length* of days is understanding; xv. 3; Is. xxviii. 7: xlv. 28, 'saying to Jerusalem—וְלַהֲיִקֵּל and [to] the temple,' for וְלַהֲיִקֵּל; xxviii. 6; Job xxxiv. 10; Gen. xlix. 25, מֵאֵל, 'from the God of thy father—וְאֵת שְׁדֵי and [from] the Almighty,' for מֵאֵת; Ps. xxii. 2, 'why art thou distant מִדְּבָרִי [from] the words of my cry,' for מִדְּבָרִי; Job xxx. 5; Is. xlviii. 9: xlix. 7: lxi. 7.

*In the first member*; e. g. Is. xlviii. 11, 'for how shall [my glory] be profaned, for I will not give כְּבֹדִי, *my glory* to another?' And so often.

*Remark.* These principles of ellipsis are by no means limited to

*poetry*; oftentimes they for substance occur in prosaic parts of the Hebrew Scriptures; e. g. Ex. vi. 3, 4. A multitude of obscurities in the English translation of the Old Testament might be removed by the aid of these principles, and much light diffused over the sacred writings.

### CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. lx. 2, בָּהֶצְאוֹתָיו וַיָּשָׁב, *when he strove—and returned*; Gen. xxxix. 18, בְּהִרְיָמִי קוֹלִי וַאֲקָרָא, *when I raised my voice and cried*; Is. xviii. 5 : xxx. 12 : xlix. 5 Qeri; Amos i. 11 : ii. 4; Gen. xxvii. 45; Job xxviii. 25 : xxix. 6 : xxxviii. 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. xix. 28, מְשַׁדְּדֵי־אָב יִבְרִיחַ אִם, *he who abuses his father, [and] chases away his mother*; ii. 14; Is. v. 11 : xlvi. 1 : lvii. 3; Gen. xxvii. 33; Ps. xv. 2, 3, etc.

§ 565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versa*. E. g. Is. i. 29, 'for THEY shall be ashamed of the groves, which YE have loved;' Gen. xlix. 4, 'THOU wentest up to thy father's bed—HE went up to my couch;' Mic. vii. 18; Mal. ii. 15.

(b) A transition from the *first* person to the *third*. E. g. Is. xlii. 24 : xlv. 25, 'I am Jehovah who made the universe,—HE frustrates the signs,' etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versa*; as Prov. viii. 17 (Kethib), 'I love אֶהְבֵּיהָ, HER lovers,' i. e. those who love me; Mic. i. 2, 'hear ye people, קְלָלָם all of them,' i. e. all of you; Job. xviii. 4; Is. xxii. 16, etc.



## CONSTRUCTIO PRÆGNANS.

§ 566. The name of *constructio prægnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. xxii. 22, מַקְרִי רַמִּים עֲנִיתָנִי, *answer [and deliver] me from the horns of the wild bulls*, comp. ver. 13; Ps. lxxiv. 7, לֹאֲרֹץ חָלָלִי, לְאֶרֶץ חָלָלִי, *to the earth have they [cast down and] defiled thy dwelling*; 1 Sam. x. 9, וַיַּחַדֵּל לֵב אֱלֹהִים לְבָרְכֵהוּ, *and God changed [his heart and gave] to him another heart*; 1 Chr. xii. 17, לְרַמּוֹתַי לְצָרִי, *but if to deceive [and betray] me to my enemies*; Ps. cxviii. 5; Is. xxxviii. 17; Jos. iv. 18; 2 Sam. xviii. 19; Hos. i. 2, etc.

## ZEUGMA.

§ 567. The name of *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc., which can with propriety be predicated of only *one* of the subjects; e. g. Job iv. 10, ‘the voice of the lion, and the teeth of the young lions, *are broken out*,’ i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. xlvii. 19, ‘wherefore should we die, *we and our land*,’ i. e. we die, and our land [become desolate]; Is. lv. 3; Hos. i. 2; Jer. xv. 8; Est. iv. 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* strictly considered such connection cannot be admitted; e. g. Ps. lxxv. 9, ‘thou makest מוֹצֵאִים, *the outgoings* of the morning and the evening to rejoice,’ where *outgoings* cannot be predicated of evening; Gen. ii. 1, ‘the heavens, and the earth, and all הָאָרֶץ, *the host* of them,’ i. e. the host of the heavens, viz. the stars. Compare Neh. ix. 6.

## HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a Gen. following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. i. 14, ‘and they shall be for signs, וְלְמוֹעֲדִים *and for*



| לָה | לָא | עִי | עִו | ע |
|-----|-----|-----|-----|---|
|-----|-----|-----|-----|---|

|       |           |          |           |          |
|-------|-----------|----------|-----------|----------|
| PRÆT. | גָּלָה    | מָצָא    | בָּן      | קָם      |
|       | גָּלְתָהּ | מָצָאָהּ | בָּנָהּ   | קָמָהּ   |
|       | גָּלִית   | מָצָאתִי | בָּנִיתִי | קָמִיתִי |
| PRÆT. | הִגָּלָה  | הִמָּצָא | הוּקָם    |          |
| INF.  | הִגָּלוֹת | הִמָּצָא | הוּקָם    |          |
| FUT.  | יִגָּלֶה  | יִמָּצֵא | יִוָּקֵם  |          |
| PART. | מִגָּלָה  | מִמָּצָא | מוּקָם    |          |

|       |             |           |            |  |
|-------|-------------|-----------|------------|--|
| PRÆT. | הִתְגָּלָה  | הִתְמָצָא | הִתְקוּמָם |  |
| INF.  | הִתְגָּלוֹת | הִתְמָצָא | הִתְקוּמָם |  |
| FUT.  | יִתְגָּלֶה  | יִתְמָצֵא | יִתְקוּמָם |  |
| PART. | מִתְגָּלָה  | מִתְמָצָא | מִתְקוּמָם |  |

himself, and practice for a few  
 able progress in the knowledge of  
 ps in Kal, on one day; those in  
 ; and keep on repeating this prac-  
 ately distinguish all the different  
 e same conjugation, he will in the  
 repaid for his labour.





# SYNOPTICAL VIEW

## OF ALL THE CONJUGATIONS OF THE HEBREW VERBS.

| Verb Reg.  | גutt.         | גutt.         | גutt.        | גutt.           | גutt.         | גutt.        | גutt.       | גutt.           | גutt.        | גutt.        | גutt.        | גutt.          | גutt.         |
|------------|---------------|---------------|--------------|-----------------|---------------|--------------|-------------|-----------------|--------------|--------------|--------------|----------------|---------------|
|            | גutt.         | גutt.         | גutt.        | גutt.           | גutt.         | גutt.        | גutt.       | גutt.           | גutt.        | גutt.        | גutt.        | גutt.          | גutt.         |
| KAL.       |               |               |              |                 |               |              |             |                 |              |              |              |                |               |
| PRET. 3 m. | קָטַל         | עָבַד         | יָעַק        | שָׁכַע          | אָכַל         | יָשַׁב       | יָטַב       | נָגַשׁ          | סָב          | קָם          | בָּן         | כָּצַא         | נָלַח         |
| 3 f.       | קָטְלָה       | עָבְדָה       | יָעָקָה      | שָׁכְמָה        | אָכְלָה       | יָשְׁבָה     | יָטְבָה     | נָגְשָׁה        | סָבָה        | קָמָה        | בָּנָה       | כָּצְאָה       | נָלְחָה       |
| 2 m.       | קָטַלְתָּ     | עָבַדְתָּ     | יָעַקְתָּ    | שָׁכַמְתָּ      | אָכַלְתָּ     | יָשַׁבְתָּ   | יָטַבְתָּ   | נָגַשְׁתָּ      | סָבֹתָ       | קָמְתָּ      | בָּנִיתָ     | כָּצַמְתָּ     | נָלַחְתָּ     |
| 3 (pl.)    | קָטְלוּ       | עָבְדוּ       | יָעָקוּ      | שָׁכְמוּ        | אָכְלוּ       | יָשְׁבוּ     | יָטְבוּ     | נָגְשׁוּ        | סָבוּ        | קָמוּ        | בָּנוּ       | כָּצְאוּ       | נָלְחוּ       |
| 2 m.       | קָטַלְתָּם    | עָבַדְתָּם    | יָעַקְתָּם   | שָׁכַמְתָּם     | אָכַלְתָּם    | יָשַׁבְתָּם  | יָטַבְתָּם  | נָגַשְׁתָּם     | סָבֹתָם      | קָמְתָם      | בָּנִיתָם    | כָּצַמְתָּם    | נָלַחְתָּם    |
| INF. abs.  | קָטֹל         | עָבֹד         | יָעַק        | שָׁכַע          | אָכֹל         | יָשׁוּב      | יָטֹב       | נָגֹשׁ          | סָבִיב       | קָם          | בֹּן         | כָּצֹא         | נָלַח         |
| const.     | קָטֹל         | עָבֹד         | יָעַק        | שָׁכַע          | אָכֹל         | יָשׁוּב      | יָטֹב       | נָגֹשׁ          | סָבִיב       | קָם          | בֹּן         | כָּצֹא         | נָלַח         |
| FUT. 3 m.  | יִקְטֹל       | יַעֲבֹד       | יִיעַק       | יִשְׁכַּע       | יֵאָכַל       | יֵשְׁבֹ      | יֵטֹב       | יִנְגֹּשׁ       | יִסָּבִיב    | יִקָּם       | יִבָּן       | יִכָּצַא       | יִנְלַח       |
| 2 m.       | תִּקְטֹל      | תַּעֲבֹד      | תִּיעַק      | תִּשְׁכַּע      | תֵּאָכַל      | תֵּשְׁבֹ     | תֵּטֹב      | תִּנְגֹּשׁ      | תִּסָּבִיב   | תִּקָּם      | תִּבָּן      | תִּכָּצַא      | תִּנְלַח      |
| 3 (pl.)    | יִקְטְלוּ     | יַעֲבֹדוּ     | יִיעַקוּ     | יִשְׁכְּמוּ     | יֵאָכְלוּ     | יֵשְׁבוּ     | יֵטְבוּ     | יִנְגֹּשׁוּ     | יִסָּבִיבוּ  | יִקָּמוּ     | יִבָּנוּ     | יִכָּצְאוּ     | יִנְלַחוּ     |
| 3 f.       | תִּקְטְלֶנָּה | תַּעֲבֹדֶנָּה | תִּיעַקֶנָּה | תִּשְׁכְּמֶנָּה | תֵּאָכְלֶנָּה | תֵּשְׁבֶנָּה | תֵּטְבֶנָּה | תִּנְגֹּשֶׁנָּה | תִּסָּבִינָה | תִּקָּמֶנָּה | תִּבָּנֶנָּה | תִּכָּצְאֶנָּה | תִּנְלַחֶנָּה |
| IMP. 2 m.  | קָטֹל         | עָבֹד         | יָעַק        | שָׁכַע          | אָכֹל         | יָשׁוּב      | יָטֹב       | נָגֹשׁ          | סָבִיב       | קָם          | בֹּן         | כָּצֹא         | נָלַח         |
| 2 f.       | קָטְלִי       | עָבְדִי       | יָעָקִי      | שָׁכְמִי        | אָכְלִי       | יָשְׁבִי     | יָטְבִי     | נָגְשִׁי        | סָבִי        | קָמִי        | בָּנִי       | כָּצְאִי       | נָלְחִי       |
| PART. act. | קָטֹל         | עָבֹד         | יָעַק        | שָׁכַע          | אָכֹל         | יָשׁוּב      | יָטֹב       | נָגֹשׁ          | סָבִיב       | קָם          | בֹּן         | כָּצֹא         | נָלַח         |
| pass.      | קָטֹל         | עָבֹד         | יָעַק        | שָׁכַע          | אָכֹל         | יָשׁוּב      | יָטֹב       | נָגֹשׁ          | סָבִיב       | קָם          | בֹּן         | כָּצֹא         | נָלַח         |

|            |             |              |            |               |              |             |            |               |               |            |            |              |             |
|------------|-------------|--------------|------------|---------------|--------------|-------------|------------|---------------|---------------|------------|------------|--------------|-------------|
| NIPHAL.    |             |              |            |               |              |             |            |               |               |            |            |              |             |
| PRET. 3 m. | נִקְטַל     | נִעְבַּד     | נִיעַק     | נִשְׁכַּע     | נִאָּכַל     | נִשְׁבֹּ    | נִטֹּב     | נִנְגֹּשׁ     | נִסָּבִיב     | נִקָּם     | נִבָּן     | נִכָּצַא     | נִנְלַח     |
| 2 m.       | נִקְטַלְתָּ | נִעְבַּדְתָּ | נִיעַקְתָּ | נִשְׁכַּמְתָּ | נִאָּכַלְתָּ | נִשְׁבֹּתָּ | נִטֹּבְתָּ | נִנְגֹּשְׁתָּ | נִסָּבִיבְתָּ | נִקָּמְתָּ | נִבָּנִיתָ | נִכָּצַמְתָּ | נִנְלַחְתָּ |
| INF. abs.  | נִקְטָל     | נִעְבֹּד     | נִיעַק     | נִשְׁכַּע     | נִאָּכֹל     | נִשְׁבֹּ    | נִטֹּב     | נִנְגֹּשׁ     | נִסָּבִיב     | נִקָּם     | נִבָּן     | נִכָּצַא     | נִנְלַח     |
| FUT. 3 m.  | יִנְקָטַל   | יִנְעַבֹּד   | יִנְיעַק   | יִנְשְׁכַּע   | יִנְאָכֹל    | יִנְשְׁבֹ   | יִנְטֹב    | יִנְנְגֹּשׁ   | יִנְסָבִיב    | יִנְקָם    | יִנְבָּן   | יִנְכָּצַא   | יִנְנְלַח   |
| IMP. 2 m.  | נִקְטָל     | נִעְבֹּד     | נִיעַק     | נִשְׁכַּע     | נִאָּכֹל     | נִשְׁבֹּ    | נִטֹּב     | נִנְגֹּשׁ     | נִסָּבִיב     | נִקָּם     | נִבָּן     | נִכָּצַא     | נִנְלַח     |
| PART. act. | נִקְטָל     | נִעְבֹּד     | נִיעַק     | נִשְׁכַּע     | נִאָּכֹל     | נִשְׁבֹּ    | נִטֹּב     | נִנְגֹּשׁ     | נִסָּבִיב     | נִקָּם     | נִבָּן     | נִכָּצַא     | נִנְלַח     |

|                     |         |         |        |           |         |         |       |           |           |           |           |          |          |
|---------------------|---------|---------|--------|-----------|---------|---------|-------|-----------|-----------|-----------|-----------|----------|----------|
| PIEL (Poel, Polel). |         |         |        |           |         |         |       |           |           |           |           |          |          |
| PRET.               | קָטַל   | עָבַד   | יָעַק  | שָׁכַע    | אָכַל   | יָשַׁב  | יָטַב | נָגַשׁ    | סָבַב     | קָמַב     | כָּצַב    | נָלַב    | נָלַב    |
| INF.                | קָטֹל   | עָבֹד   | יָעַק  | שָׁכַע    | אָכֹל   | יָשׁוּב | יָטֹב | נָגֹשׁ    | סָבִיב    | קָמִיב    | כָּצִיב   | נָלִיב   | נָלִיב   |
| FUT.                | יִקְטֹל | יַעֲבֹד | יִיעַק | יִשְׁכַּע | יֵאָכֹל | יֵשְׁבֹ | יֵטֹב | יִנְגֹּשׁ | יִסָּבִיב | יִקָּמִיב | יִכָּצִיב | יִנְלִיב | יִנְלִיב |
| PART.               | קָטֹל   | עָבֹד   | יָעַק  | שָׁכַע    | אָכֹל   | יָשׁוּב | יָטֹב | נָגֹשׁ    | סָבִיב    | קָמִיב    | כָּצִיב   | נָלִיב   | נָלִיב   |

|                     |         |         |        |           |         |         |       |           |           |           |           |          |          |
|---------------------|---------|---------|--------|-----------|---------|---------|-------|-----------|-----------|-----------|-----------|----------|----------|
| PUAL (Poal, Polal). |         |         |        |           |         |         |       |           |           |           |           |          |          |
| PRET.               | קָטַל   | עָבַד   | יָעַק  | שָׁכַע    | אָכַל   | יָשַׁב  | יָטַב | נָגַשׁ    | סָבַב     | קָמַב     | כָּצַב    | נָלַב    | נָלַב    |
| INF.                | קָטֹל   | עָבֹד   | יָעַק  | שָׁכַע    | אָכֹל   | יָשׁוּב | יָטֹב | נָגֹשׁ    | סָבִיב    | קָמִיב    | כָּצִיב   | נָלִיב   | נָלִיב   |
| FUT.                | יִקְטֹל | יַעֲבֹד | יִיעַק | יִשְׁכַּע | יֵאָכֹל | יֵשְׁבֹ | יֵטֹב | יִנְגֹּשׁ | יִסָּבִיב | יִקָּמִיב | יִכָּצִיב | יִנְלִיב | יִנְלִיב |
| PART.               | קָטֹל   | עָבֹד   | יָעַק  | שָׁכַע    | אָכֹל   | יָשׁוּב | יָטֹב | נָגֹשׁ    | סָבִיב    | קָמִיב    | כָּצִיב   | נָלִיב   | נָלִיב   |

|            |              |              |             |               |              |             |            |               |               |            |            |              |             |
|------------|--------------|--------------|-------------|---------------|--------------|-------------|------------|---------------|---------------|------------|------------|--------------|-------------|
| HIPHIL.    |              |              |             |               |              |             |            |               |               |            |            |              |             |
| PRET. 3 m. | הִקְטִיל     | הִעֲבִיד     | הִיעִיק     | הִשְׁכַּע     | הִאָּכַל     | הִשְׁבֹּ    | הִטֹּב     | הִנְגֹּשׁ     | הִסָּבִיב     | הִקָּם     | הִבָּן     | הִכָּצַא     | הִנְלַח     |
| 2 m.       | הִקְטִילְתָּ | הִעֲבִידְתָּ | הִיעִיקְתָּ | הִשְׁכַּמְתָּ | הִאָּכַלְתָּ | הִשְׁבֹּתָּ | הִטֹּבְתָּ | הִנְגֹּשְׁתָּ | הִסָּבִיבְתָּ | הִקָּמְתָּ | הִבָּנִיתָ | הִכָּצַמְתָּ | הִנְלַחְתָּ |
| INF.       | הִקְטִיל     | הִעֲבִיד     | הִיעִיק     | הִשְׁכַּע     | הִאָּכֹל     | הִשְׁבֹּ    | הִטֹּב     | הִנְגֹּשׁ     | הִסָּבִיב     | הִקָּם     | הִבָּן     | הִכָּצַא     | הִנְלַח     |
| FUT.       | יִהְיֶה      | יִעֲבֹד      | יִיעַק      | יִשְׁכַּע     | יֵאָכֹל      | יֵשְׁבֹ     | יֵטֹב      | יִנְגֹּשׁ     | יִסָּבִיב     | יִקָּם     | יִבָּן     | יִכָּצַא     | יִנְלַח     |
| PART.      | הִקְטִיל     | הִעֲבִיד     | הִיעִיק     | הִשְׁכַּע     | הִאָּכֹל     | הִשְׁבֹּ    | הִטֹּב     | הִנְגֹּשׁ     | הִסָּבִיב     | הִקָּם     | הִבָּן     | הִכָּצַא     | הִנְלַח     |

|         |          |          |         |           |          |          |        |           |           |        |        |          |         |
|---------|----------|----------|---------|-----------|----------|----------|--------|-----------|-----------|--------|--------|----------|---------|
| HOPHAL. |          |          |         |           |          |          |        |           |           |        |        |          |         |
| PRET.   | הִקְטִיל | הִעֲבִיד | הִיעִיק | הִשְׁכַּע | הִאָּכַל | הִשְׁבֹּ | הִטֹּב | הִנְגֹּשׁ | הִסָּבִיב | הִקָּם | הִבָּן | הִכָּצַא | הִנְלַח |
| INF.    | הִקְטִיל | הִעֲבִיד | הִיעִיק | הִשְׁכַּע | הִאָּכֹל | הִשְׁבֹּ | הִטֹּב | הִנְגֹּשׁ | הִסָּבִיב | הִקָּם | הִבָּן | הִכָּצַא | הִנְלַח |
| FUT.    | יִהְיֶה  | יִעֲבֹד  | יִיעַק  | יִשְׁכַּע | יֵאָכֹל  | יֵשְׁבֹ  | יֵטֹב  | יִנְגֹּשׁ | יִסָּבִיב | יִקָּם | יִבָּן | יִכָּצַא | יִנְלַח |
| PART.   | הִקְטִיל | הִעֲבִיד | הִיעִיק | הִשְׁכַּע | הִאָּכֹל | הִשְׁבֹּ | הִטֹּב | הִנְגֹּשׁ | הִסָּבִיב | הִקָּם | הִבָּן | הִכָּצַא | הִנְלַח |

|            |            |            |            |             |           |            |         |             |            |           |          |             |            |
|------------|------------|------------|------------|-------------|-----------|------------|---------|-------------|------------|-----------|----------|-------------|------------|
| HIITHPAEL. |            |            |            |             |           |            |         |             |            |           |          |             |            |
| PRET.      | הִתְקַטֵּל | הִתְעַבֵּד | הִתְעַיֵּק | הִתְשַׁכַּע | הִתְאָכֵל | הִתְשַׁבֵּ | הִתְטֹב | הִתְנַגֵּשׁ | הִתְסַבֵּב | הִתְקַמֵּ | הִתְבָּן | הִתְכַּצֵּא | הִתְנַלֵּח |
| INF.       | הִתְקַטֵּל | הִתְעַבֵּד | הִתְעַיֵּק | הִתְשַׁכַּע | הִתְאָכֵל | הִתְשַׁבֵּ | הִתְטֹב | הִתְנַגֵּשׁ | הִתְסַבֵּב | הִתְקַמֵּ | הִתְבָּן | הִתְכַּצֵּא | הִתְנַלֵּח |
| FUT.       | יִתְקַטֵּל | יִתְעַבֵּד | יִתְעַיֵּק | יִתְשַׁכַּע | יִתְאָכֵל | יִתְשַׁבֵּ | יִתְטֹב | יִתְנַגֵּשׁ | יִתְסַבֵּב | יִתְקַמֵּ | יִתְבָּן | יִתְכַּצֵּא | יִתְנַלֵּח |
| PART.      | הִתְקַטֵּל | הִתְעַבֵּד | הִתְעַיֵּק | הִתְשַׁכַּע | הִתְאָכֵל | הִתְשַׁבֵּ | הִתְטֹב | הִתְנַגֵּשׁ | הִתְסַבֵּב | הִתְקַמֵּ | הִתְבָּן | הִתְכַּצֵּא | הִתְנַלֵּח |

The student who has acquired any good degree of facility in the Hebrew forms, will be able easily to make them all out from the above Synopsis, which exhibits to his eye all the leading ones. Verbs *אָכַל* are discontinued in most of the derived conjugations, merely because they coincide exactly with Verbs *אָכַל* *אָכַל*. The Imper. mode is not generally inserted after Niphal, because it coincides, in its *first* form, exactly with the Infinitive. In the few cases where it differs, it is inserted in small type at the bottom.

If the student will be faithful to himself, and practice for a few weeks, after he has made some tolerable progress in the knowledge of forms, the declining of all the verbs in Kal, on one day; those in Niphal, the next; and so of the rest; and keep on repeating this practice until he can readily and accurately distinguish all the different forms of the different verbs under the same conjugation, he will in the end be very amply and satisfactorily repaid for his labour.



PARADIGMS  
OF  
VERBS AND NOUNS.

|                   |              | Kal.          | Kal.                     | Niphal.       | Piel.         |
|-------------------|--------------|---------------|--------------------------|---------------|---------------|
| Præt.             | 3 m. (sing.) | קָטַל         | רָכַב                    | נִקְטַל       | קָטַל         |
|                   | 3 f.         | קָטְלָה       | רָכְבָּה                 | נִקְטְלָה     | קָטְלָה       |
|                   | 2 m.         | קָטַלְתָּה    | רָכַבְתָּ                | נִקְטַלְתָּ   | קָטַלְתָּ     |
|                   | 2 f.         | קָטַלְתְּ     | רָכַבְתְּ                | נִקְטַלְתְּ   | קָטַלְתְּ     |
|                   | 1.           | קָטַלְתִּי    | רָכַבְתִּי               | נִקְטַלְתִּי  | קָטַלְתִּי    |
|                   | 3. (plur.)   | קָטְלוּ       | רָכְבוּ                  | נִקְטְלוּ     | קָטְלוּ       |
|                   | 2 m.         | קָטַלְתָּם    | רָכַבְתָּם               | נִקְטַלְתָּם  | קָטַלְתָּם    |
|                   | 2 f.         | קָטַלְתֶּן    | רָכַבְתֶּן               | נִקְטַלְתֶּן  | קָטַלְתֶּן    |
|                   | 1.           | קָטַלְנוּ     | רָכַבְנוּ                | נִקְטַלְנוּ   | קָטַלְנוּ     |
| <hr/>             |              |               |                          |               |               |
| Inf.              | abs.         | קָטוּל        | הִקְטִיל (נִקְטַל) רָכַב | הִקְטִיל      | קָטַל         |
|                   | const.       | קָטַל         | רָכַב                    | הִקְטִיל      | קָטַל         |
| <hr/>             |              |               |                          |               |               |
| Fut.              | 3 m. (sing.) | יִקְטַל       | יִרְכַּב                 | יִקְטַל       | יִקְטַל       |
|                   | 3 f.         | תִּקְטַל      | תִּרְכַּב                | תִּקְטַל      | תִּקְטַל      |
|                   | 2 m.         | תִּקְטַל      | תִּרְכַּב                | תִּקְטַל      | תִּקְטַל      |
|                   | 2 f.         | תִּקְטְלִי    | תִּרְכְּבִי              | תִּקְטְלִי    | תִּקְטְלִי    |
|                   | 1.           | אֶקְטַל       | אֶרְכַּב                 | אֶקְטַל       | אֶקְטַל       |
|                   | 3 m. (plur.) | יִקְטְלוּ     | יִרְכְּבוּ               | יִקְטְלוּ     | יִקְטְלוּ     |
|                   | 3 f.         | תִּקְטְלֶנָּה | תִּרְכְּבֶנָּה           | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה |
|                   | 2 m.         | תִּקְטְלוּ    | תִּרְכְּבוּ              | תִּקְטְלוּ    | תִּקְטְלוּ    |
|                   | 2 f.         | תִּקְטְלֶנָּה | תִּרְכְּבֶנָּה           | תִּקְטְלֶנָּה | תִּקְטְלֶנָּה |
|                   | 1.           | נִקְטַל       | נִרְכַּב                 | נִקְטַל       | נִקְטַל       |
| <hr/>             |              |               |                          |               |               |
| <i>Fut. apoc.</i> |              |               |                          |               |               |
| Imp.              | 2 m. (sing.) | קָטַל         | רָכַב                    | הִקְטִיל      | קָטַל         |
|                   | 2 f.         | קָטְלִי       | רָכְבִּי                 | הִקְטִילִי    | קָטְלִי       |
|                   | 2 m. (plur.) | קָטְלוּ       | רָכְבוּ                  | הִקְטִילוּ    | קָטְלוּ       |
|                   | 2 f.         | קָטְלֶנָּה    | רָכְבֶּנָּה              | הִקְטִילֶנָּה | קָטְלֶנָּה    |
| <hr/>             |              |               |                          |               |               |
| Partc. act.       |              | קוֹטֵל        | רוֹכֵב                   |               | מִקְטֵל       |
|                   | pass.        | קָטוּל        | רָכַב                    | נִקְטַל       |               |



| Pual.         | Hiphil.      | Hophal.           | Hithpael.               |
|---------------|--------------|-------------------|-------------------------|
| קָטַל (קָטֵל) | הִקְטִיל     | הִקְטַל (הִקְטֵל) | הִתְקַטַּל (הִתְקַטֵּל) |
| etc. קָטְלָהּ | הִקְטִילָּהּ | etc. הִקְטַלָּהּ  | etc. הִתְקַטַּלָּהּ     |
| קָטַלְתָּ     | הִקְטַלְתָּ  | הִקְטַלְתָּ       | הִתְקַטַּלְתָּ          |
| קָטַלְתָּ     | הִקְטַלְתָּ  | הִקְטַלְתָּ       | הִתְקַטַּלְתָּ          |
| קָטַלְתִּי    | הִקְטַלְתִּי | הִקְטַלְתִּי      | הִתְקַטַּלְתִּי         |
| קָטַלְוּ      | הִקְטַלְוּ   | הִקְטַלְוּ        | הִתְקַטַּלְוּ           |
| קָטַלְתֶּם    | הִקְטַלְתֶּם | הִקְטַלְתֶּם      | הִתְקַטַּלְתֶּם         |
| קָטַלְתֶּן    | הִקְטַלְתֶּן | הִקְטַלְתֶּן      | הִתְקַטַּלְתֶּן         |
| קָטַלְנוּ     | הִקְטַלְנוּ  | הִקְטַלְנוּ       | הִתְקַטַּלְנוּ          |

|       |          |         |            |
|-------|----------|---------|------------|
| קָטַל | הִקְטִיל | הִקְטַל | הִתְקַטַּל |
| קָטַל | הִקְטִיל | הִקְטַל | הִתְקַטַּל |

|                   |              |                   |                         |
|-------------------|--------------|-------------------|-------------------------|
| יִקְטַל (יִקְטֵל) | יִקְטִיל     | יִקְטַל (יִקְטֵל) | יִתְקַטַּל (יִתְקַטֵּל) |
| etc. יִקְטַלְהוּ  | יִקְטִילְהוּ | etc. יִקְטַלְהוּ  | etc. יִתְקַטַּלְהוּ     |
| יִקְטַלְתָּ       | יִקְטַלְתָּ  | יִקְטַלְתָּ       | יִתְקַטַּלְתָּ          |
| יִקְטַלְתָּ       | יִקְטַלְתָּ  | יִקְטַלְתָּ       | יִתְקַטַּלְתָּ          |
| יִקְטַלְתִּי      | יִקְטַלְתִּי | יִקְטַלְתִּי      | יִתְקַטַּלְתִּי         |
| יִקְטַלְוּ        | יִקְטַלְוּ   | יִקְטַלְוּ        | יִתְקַטַּלְוּ           |
| יִקְטַלְתֶּם      | יִקְטַלְתֶּם | יִקְטַלְתֶּם      | יִתְקַטַּלְתֶּם         |
| יִקְטַלְתֶּן      | יִקְטַלְתֶּן | יִקְטַלְתֶּן      | יִתְקַטַּלְתֶּן         |
| יִקְטַלְנָה       | יִקְטַלְנָה  | יִקְטַלְנָה       | יִתְקַטַּלְנָה          |
| נִקְטַל           | נִקְטִיל     | נִקְטַל           | נִתְקַטַּל              |

|              |                         |
|--------------|-------------------------|
| יִקְטַל      | הִתְקַטַּל (הִתְקַטֵּל) |
| הִקְטִיל     | etc. הִתְקַטַּלְתָּ     |
| הִקְטִילְתָּ | הִתְקַטַּלְתָּ          |
| הִקְטִילְתָּ | הִתְקַטַּלְתָּ          |

|                    |                      |
|--------------------|----------------------|
| מִקְטִיל           | מִתְקַטַּל           |
| מִקְטִיל (מִקְטֵל) | מִתְקַטַּל (מִתְקֵל) |

|            |              | Kal.           | Kal.           | Kal.  | Kal.       |
|------------|--------------|----------------|----------------|---|------------|
| Præt.      | 3 m. (sing.) | שָׁפַל         | שָׁאֵל         | יָלַד   | יָגַר      |
|            | 3 f.         | שָׁפְלָה       | שָׁאֲלָה       | יָלְדָה   | יָגְרָה    |
|            | 2 m.         | שָׁפַלְתָּ     | שָׁאֲלַתְּ     | יָלַדְתָּ (יָלְדָתְּ)   | יָגַרְתָּ  |
|            | 2 f.         | שָׁפַלְתְּ     | שָׁאֲלַתְּ     | יָלַדְתְּ (יָלְדָתְּ)   | יָגַרְתְּ  |
|            | 1.           | שָׁפַלְתִּי    | שָׁאֲלַתִּי    | יָלַדְתִּי (יָלְדָתִי)  | יָגַרְתִּי |
|            | 3. (plur.)   | שָׁפְלוּ       | שָׁאֲלוּ       | יָלְדוּ   | יָגְרוּ    |
|            | 2 m.         | שָׁפַלְתֶּם    | שָׁאֲלַתֶּם    | יָלַדְתֶּם  | יָגַרְתֶּם |
|            | 2 f.         | שָׁפַלְתֶּן    | שָׁאֲלַתֶּן    | יָלַדְתֶּן  | יָגַרְתֶּן |
|            | 1.           | שָׁפַלְנוּ     | שָׁאֲלָנוּ     | יָלַדְנוּ   | יָגַרְנוּ  |
| Inf.       | abs.         | שָׁפֹל         | שָׁאוֹל        | (The other forms in these two words belong to the irregular verbs.) |            |
|            | const.       | שָׁפַל         | שָׁאֵל         |   |            |
| Fut.       | 3 m. (sing.) | יִשְׁפַּל      | יִשְׁאֵל       |   |            |
|            | 3 f.         | תִּשְׁפַּל     | תִּשְׁאֵל      |   |            |
|            | 2 m.         | תִּשְׁפַּלְתָּ | תִּשְׁאֵלְתָּ  |   |            |
|            | 2 f.         | תִּשְׁפַּלְתְּ | תִּשְׁאֵלְתְּ  |   |            |
|            | 1.           | אֶשְׁפַּל      | אֶשְׁאֵל       |   |            |
|            | 3 m. (plur.) | יִשְׁפְּלוּ    | יִשְׁאֲלוּ     |   |            |
|            | 3 f.         | תִּשְׁפַּלְנָה | תִּשְׁאֲלֶנָּה |   |            |
|            | 2 m.         | תִּשְׁפַּלְוּ  | תִּשְׁאֲלוּ    |   |            |
|            | 2 f.         | תִּשְׁפַּלְנָה | תִּשְׁאֲלֶנָּה |   |            |
|            | 1.           | נִשְׁפַּל      | נִשְׁאֵל       |   |            |
| Imp.       | 2 m. (sing.) | שָׁפַל         | שָׁאֵל         |   |            |
|            | 2 f.         | שָׁפְלִי       | שָׁאֲלִי       |   |            |
|            | 2 m. (plur.) | שָׁפְלוּ       | שָׁאֲלוּ       |   |            |
|            | 2 f.         | שָׁפְלֶנָּה    | שָׁאֲלֶנָּה    |   |            |
| Part. act. |              | שָׁפֵל         | שׁוֹאֵל        |   |            |
| pass.      |              |                | שׁוֹאֹל        |   |            |

|            | Kal.         | Niphal.      | Hiphil.       | Hophal.      |
|------------|--------------|--------------|---------------|--------------|
| Præt.      | עָמַד        | נִעְמַד      | הֶעֱמִיד      | הֻעְמַד      |
|            | עֹמְדָה      | נִעְמְדָה    | הֶעֱמִידָה    | הֻעְמַדָה    |
|            | עֹמְדֹת      | נִעְמְדֹת    | הֶעֱמִידֹת    | הֻעְמַדֹת    |
|            | עֹמְדֹת      | נִעְמְדֹת    | הֶעֱמִידֹת    | הֻעְמַדֹת    |
|            | עֹמְדֹתִי    | נִעְמְדֹתִי  | הֶעֱמִידֹתִי  | הֻעְמַדֹתִי  |
| Plur.      | עֹמְדִים     | נִעְמְדִים   | הֶעֱמִידוּ    | הֻעְמַדוּ    |
|            | עֹמְדֹתָם    | נִעְמְדֹתָם  | הֶעֱמִידָם    | הֻעְמַדָם    |
|            | עֹמְדֹתָן    | נִעְמְדֹתָן  | הֶעֱמִידָן    | הֻעְמַדָן    |
|            | עֹמְדָנוּ    | נִעְמְדָנוּ  | הֶעֱמִידָנוּ  | הֻעְמַדָנוּ  |
| Inf. abs.  | עֹמֵד        | נִעְמֵד      | הֶעֱמִיד      |              |
| const.     | עֹמֵד        | הֶעֱמֵד      | הֶעֱמִיד      | הֻעְמַד      |
| Fut.       | יִעְמַד      | יִעְמַד      | יִעְמִיד      | יִעְמַד      |
|            | תִּעְמַד     | תִּעְמַד     | תִּעְמִיד     | תִּעְמַד     |
|            | תִּעְמַד     | תִּעְמַד     | תִּעְמִיד     | תִּעְמַד     |
|            | תִּעְמְדִי   | תִּעְמְדִי   | תִּעְמְדִי    | תִּעְמְדִי   |
|            | אֵעֱמַד      | אֵעֱמַד      | אֵעֱמִיד      | אֵעֱמַד      |
| Plur.      | יִעְמְדוּ    | יִעְמְדוּ    | יִעְמִידוּ    | יִעְמְדוּ    |
|            | תִּעְמְדְנָה | תִּעְמְדְנָה | תִּעְמִידְנָה | תִּעְמְדְנָה |
|            | תִּעְמְדוּ   | תִּעְמְדוּ   | תִּעְמִידוּ   | תִּעְמְדוּ   |
|            | תִּעְמְדְנָה | תִּעְמְדְנָה | תִּעְמִידְנָה | תִּעְמְדְנָה |
|            | נִעְמַד      | נִעְמַד      | נִעְמִיד      | נִעְמַד      |
| Fut. apoc. |              |              | יִעְמַד       |              |
| Imp.       | עֲמַד        | הֶעֱמַד      | הֶעֱמַד       |              |
|            | עֲמְדִי      | הֶעֱמְדִי    | הֶעֱמְדִי     |              |
| Plur.      | עֲמְדוּ      | הֶעֱמְדוּ    | הֶעֱמְדוּ     |              |
|            | עֲמְדְנָה    | הֶעֱמְדְנָה  | הֶעֱמְדְנָה   |              |
| Part. act. | עֹמֵד        |              | מֵעֲמִיד      |              |
| pass.      | עֹמֵד        | נִעְמַד      |               | מֵעֲמַד      |

|              | Kal.          | Kal.          | Niphal.       | Hophal.    | Hiphil.    |
|--------------|---------------|---------------|---------------|------------|------------|
| Præt.        | חָדַל (חָדַל) | חָגַר         | נָחַפַּךְ     | הִחָפַךְ   | הִחָסִיר   |
| 3 f.         | חָדְלָה       | חָגְרָה       | נָחַפְכָּה    | הִחָפְכָּה | הִחָסִירָה |
| 2 m.         | חָדַלְתָּ     | etc.          | etc.          | etc.       | etc.       |
| 2 f.         | חָדַלְתְּ     |               |               |            |            |
| 1.           | חָדַלְתִּי    |               |               |            |            |
| 3 (plur.)    | חָדְלוּ       |               | נָחַפְכוּ     | הִחָפְכוּ  | הִחָסִירוּ |
| 2 m.         | חָדַלְתָּם    |               | etc.          |            |            |
| 2 f.         | חָדַלְתֶּן    |               |               |            |            |
| 1.           | חָדַלְנִי     |               |               |            |            |
| Inf. abs.    | חָדוּל        | חָגוּר        |               |            | הִחָסִיר   |
| const.       | חָדַל         | חָגַר         | נָחַפַּךְ     | הִחָפַךְ   | הִחָסִיר   |
| Fut. 3 m.    | יִחָדַל       | יִחָגַר       | יִנָּחַפַּךְ  | יִהָפַךְ   | יִחָסִיר   |
| 3 f.         | תִּחָדַל      | תִּחָגַר      | תִּנָּחַפַּךְ | תִּהָפַךְ  | תִּחָסִיר  |
| 2 m.         | תִּחָדַלְתָּ  | תִּחָגַרְתָּ  | etc.          | etc.       | etc.       |
| 2 f.         | תִּחָדַלְתְּ  | תִּחָגַרְתְּ  |               |            |            |
| 1.           | אֶחָדַל       | אֶחָגַר       |               |            |            |
| 3 m. (plur.) | יִחָדְלוּ     | יִחָגְרוּ     |               |            |            |
| 3 f.         | תִּחָדְלֶנָּה | תִּחָגְרֶנָּה |               |            |            |
| 2 m.         | תִּחָדְלוּ    | תִּחָגְרוּ    |               |            |            |
| 2 f.         | תִּחָדְלֶנָּה | תִּחָגְרֶנָּה |               |            |            |
| 1.           | נִחָדַל       | נִחָגַר       |               |            |            |
| Imp. 2 m.    | חָדַל         | חָגַר         | הִחָפַךְ      |            | הִחָסִיר   |
| 2 f.         | חָדְלִי       | חָגְרִי       | הִחָפְכִי     |            | etc.       |
| 2 m. (plur.) | חָדְלוּ       | חָגְרוּ       | הִחָפְכוּ     |            |            |
| 2 f.         | חָדְלֶנָּה    | חָגְרֶנָּה    | הִחָפְכֶנָּה  |            |            |
| Part. act.   | חָדַל         | חָגַר         |               |            | בִּחָסִיר  |
| pass.        |               |               | נָחַפַּךְ     | מְהָפַךְ   |            |





|                   |              | Kal.          | Niphal.       |            | Piel.         |
|-------------------|--------------|---------------|---------------|------------|---------------|
| Præt.             | 3 m. (sing.) | שָׁמַע        | נִשְׁמַע      | (שָׁמַע)   | שָׁמַע        |
|                   | 3 f.         | שָׁמְעָה      | נִשְׁמְעָה    | etc.       | שָׁמְעָה      |
|                   | 2 m.         | שָׁמַעְתָּ    | נִשְׁמַעְתָּ  |            | שָׁמַעְתָּ    |
|                   | 2 f.         | שָׁמַעְתְּ    | נִשְׁמַעְתְּ  |            | שָׁמַעְתְּ    |
|                   | 1.           | שָׁמַעְתִּי   | נִשְׁמַעְתִּי |            | שָׁמַעְתִּי   |
|                   | 3. (plur.)   | שָׁמְעוּ      | נִשְׁמְעוּ    |            | שָׁמְעוּ      |
|                   | 2 m.         | שָׁמַעְתֶּם   | נִשְׁמַעְתֶּם |            | שָׁמַעְתֶּם   |
|                   | 2 f.         | שָׁמַעְתֶּן   | נִשְׁמַעְתֶּן |            | שָׁמַעְתֶּן   |
|                   | 1.           | שָׁמַעְנוּ    | נִשְׁמַעְנוּ  |            | שָׁמַעְנוּ    |
| Inf.              | abs.         | שָׁמַע        |               |            |               |
|                   | const.       | שָׁמַע        | הִשְׁמַע      |            | שָׁמַע        |
| Fut.              | 3 m. (sing.) | יִשְׁמַע      | יִשְׁמַע      | (יִשְׁמַע) | יִשְׁמַע      |
|                   | 3 f.         | תִּשְׁמַע     | תִּשְׁמַע     | etc.       | תִּשְׁמַע     |
|                   | 2 m.         | תִּשְׁמַע     | תִּשְׁמַע     |            | תִּשְׁמַע     |
|                   | 2 f.         | תִּשְׁמְעִי   | תִּשְׁמְעִי   |            | תִּשְׁמְעִי   |
|                   | 1.           | אֶשְׁמַע      | אֶשְׁמַע      |            | אֶשְׁמַע      |
|                   | 3 m. (plur.) | יִשְׁמְעוּ    | יִשְׁמְעוּ    |            | יִשְׁמְעוּ    |
|                   | 3 f.         | תִּשְׁמַעְנָה | תִּשְׁמַעְנָה |            | תִּשְׁמַעְנָה |
|                   | 2 m.         | תִּשְׁמְעוּ   | תִּשְׁמְעוּ   |            | תִּשְׁמְעוּ   |
|                   | 2 f.         | תִּשְׁמַעְנָה | תִּשְׁמַעְנָה |            | תִּשְׁמַעְנָה |
|                   | 1.           | נִשְׁמַע      | נִשְׁמַע      |            | נִשְׁמַע      |
| <i>Fut. apoc.</i> |              |               |               |            |               |
| Imp.              | 2 m. (sing.) | שָׁמַע        | הִשְׁמַע      | (שָׁמַע)   | שָׁמַע        |
|                   | 2 f.         | שָׁמְעִי      | הִשְׁמְעִי    | etc.       | שָׁמְעִי      |
|                   | 2 m. (plur.) | שָׁמְעוּ      | הִשְׁמְעוּ    |            | שָׁמְעוּ      |
|                   | 2 f.         | שָׁמַעְנָה    | הִשְׁמַעְנָה  |            | שָׁמַעְנָה    |
| Part. act.        | (שָׁמַע)     | שָׁמַע        |               | (מִשְׁמַע) | מִשְׁמַע      |
| pass.             |              | שָׁמוֹעַ      | נִשְׁמָע      |            |               |

| Pual.       | Hiphil.        | Hophal.       | Hithpael.                     |
|-------------|----------------|---------------|-------------------------------|
| שָׁמַע      | הִשְׁמִיעַ     | הִשְׁמָע      | הִשְׁתַּמֵּעַ (הִשְׁתַּמַּעַ) |
| שָׁמְעָה    | הִשְׁמִיעָה    | הִשְׁמָעָה    | הִשְׁתַּמְעָה etc.            |
| שָׁמְעַת    | הִשְׁמִיעַת    | הִשְׁמָעַת    | הִשְׁתַּמְעַת                 |
| שָׁמְעַת    | הִשְׁמִיעַת    | הִשְׁמָעַת    | הִשְׁתַּמְעַת                 |
| שָׁמְעִיתִי | הִשְׁמִיעִיתִי | הִשְׁמָעִיתִי | הִשְׁתַּמְעִיתִי              |
| שָׁמְעוּ    | הִשְׁמִיעוּ    | הִשְׁמָעוּ    | הִשְׁתַּמְעוּ                 |
| שָׁמְעֶתֶם  | הִשְׁמִיעֶתֶם  | הִשְׁמָעֶתֶם  | הִשְׁתַּמְעֶתֶם               |
| שָׁמְעֶתָּן | הִשְׁמִיעֶתָּן | הִשְׁמָעֶתָּן | הִשְׁתַּמְעֶתָּן              |
| שָׁמְעֻנוּ  | הִשְׁמִיעֻנוּ  | הִשְׁמָעֻנוּ  | הִשְׁתַּמְעֻנוּ               |

[illegible]

|              |                 |                 |
|--------------|-----------------|-----------------|
| יִשְׁמַע     |                 |                 |
| הַשְׁמַע     | (הַשְׁתַּמֵּעַ) | הַשְׁתַּמֵּעַ   |
| הַשְׁמִיעַי  | etc.            | הַשְׁתַּמְעִי   |
| הַשְׁמִיעוּ  |                 | הַשְׁתַּמְעוּ   |
| הַשְׁמַעְנָה |                 | הַשְׁתַּמְעֵנָה |
| הַשְׁמִיעַ   | (מִשְׁתַּמֵּעַ) | מִשְׁתַּמֵּעַ   |
| מִשְׁמַע     | מִשְׁמֹעַ       |                 |

|            |              | Kal.         | Kal.         | Niphal.         | Hiphil.         | Hophal.       |
|------------|--------------|--------------|--------------|-----------------|-----------------|---------------|
| Præt.      | 3 m.         | אָכַל        | אָמַר        | נֶאֱכַל         | הֶאֱכִיל        | הֶאֱכַל       |
|            | 3 f.         | (regular)    | (regular.)   | (as פִּא Gutt.) | (as פִּא Gutt.) | as פִּא Gutt. |
| Inf.       | abs.         | אֲכֹל        | אֲמֹר        |                 |                 |               |
|            | const.       | אָכַל        | אָמַר        | הֶאֱכַל         | הֶאֱכִיל        | הֶאֱכַל       |
| Fut.       | 3 m.         | יֹאכַל       | יֹאמַר       | יֵאֱכַל         | יֵאֱכִיל        | יֵאֱכַל       |
|            | 3 f.         | תֹּאכַל      | תֹּאמַר      | תֵּאֱכַל        | etc.            | etc.          |
|            | 2 m.         | תֹּאכַל      | תֹּאמַר      | תֵּאֱכַל        |                 |               |
|            | 2 f.         | תֹּאכְלִי    | תֹּאמְרִי    | תֵּאֱכְלִי      |                 |               |
|            | 1.           | אֶכַּל       | אֶמַּר       | אֵאֱכַל         |                 |               |
| Plur.      | 3 m.         | יֹאכְלוּ     | יֹאמְרוּ     | יֵאֱכְלוּ       |                 |               |
|            | 3 f.         | תֹּאכְלֶנָּה | תֹּאמְרֶנָּה | תֵּאֱכְלֶנָּה   |                 |               |
|            | 2 m.         | תֹּאכְלוּ    | תֹּאמְרוּ    | תֵּאֱכְלוּ      |                 |               |
|            | 2 f.         | תֹּאכְלֶנָּה | תֹּאמְרֶנָּה | תֵּאֱכְלֶנָּה   |                 |               |
|            | 1.           | נֹאכַל       | נֹאמַר       | נֵאֱכַל         |                 |               |
| Fut. apoc. |              |              |              |                 | הֶאֱכַל         |               |
| Imp.       | 2 m. (sing.) | אֲכַל        | אֲמַר        | הֶאֱכַל         | הֶאֱכִיל        |               |
|            | 2 f.         | אֲכְלִי      | אֲמְרִי      |                 | etc.            |               |
|            | 2 m. (plur.) | אֲכְלוּ      | אֲמְרוּ      |                 |                 |               |
|            | 2 f.         | אֲכְלֶנָּה   | אֲמְרֶנָּה   |                 |                 |               |
| Part. act. |              | אוֹכֵל       |              |                 | מֵאֱכִיל        |               |
|            | pass.        | אוֹכָל       |              | נֹאכַל          |                 | מֵאֲכַל       |

The *derivative* conjugations of verbs פִּא are declined in the same manner as those of פִּא *Guttural*; א being treated (out of Kal) as a *Guttural*, and not as a *Quiescent*; see Niphal, etc. in the Paradigm. In like manner, Piel אִכַּל, Pual אִכַּל, Hithp. הִתְאִכַּל; compare verbs פִּא *Guttural*, עָמַד and הָיָה, for the mode of inflection.



|                 | Kal.            | Kal.             | Niphal.        | Hiphil.        | Hophal.        |
|-----------------|-----------------|------------------|----------------|----------------|----------------|
| Præt.           | יָשַׁב          | יָרַשׁ           | נִשְׁבַּ       | הוֹשִׁיב       | הוֹשַׁב        |
| 3 f.            | (regular)       | (regular)        | נִשְׁבְּהָ     | הוֹשִׁיבָהּ    | הוֹשַׁבָהּ     |
| 2 m.            |                 |                  | נִשְׁבַּתָּ    | הוֹשִׁיבְתָּ   | הוֹשַׁבְתָּ    |
| 2 f.            |                 |                  | נִשְׁבַּתְּ    | הוֹשִׁיבְתְּ   | הוֹשַׁבְתְּ    |
| 1.              |                 |                  | נִשְׁבַּתִּי   | הוֹשִׁיבִי     | הוֹשַׁבִי      |
| Plur. 3.        |                 |                  | נִשְׁבּוּ      | הוֹשִׁיבוּ     | הוֹשַׁבוּ      |
| 2 m.            |                 |                  | נִשְׁבַּתֶּם   | הוֹשִׁיבְתֶּם  | הוֹשַׁבְתֶּם   |
| 2 f.            |                 |                  | נִשְׁבַּתְּוּ  | הוֹשִׁיבְתֶּן  | הוֹשַׁבְתֶּן   |
| 1.              |                 |                  | נִשְׁבַּנוּ    | הוֹשִׁיבֵנוּ   | הוֹשַׁבֵנוּ    |
| Inf. abs.       | יֹשֵׁב          | יֹרֵשׁ           |                |                |                |
| const.          | שֹׁבֵת (יֹשֵׁב) | רֹשֵׁת (יֹרֵשׁ)  | הֹשֵׁב         | הוֹשִׁיב       | הוֹשַׁב        |
| Fut.            | יִשֵּׁב         | יִירָשׁ (יֹרֵשׁ) | יִנְשַׁב       | יִוְשִׁיב      | יִוְשַׁב       |
| 3 f.            | תִּשֵּׁב        | תִּירָשׁ         | תִּנְשַׁב      | תִּוְשִׁיב     | תִּוְשַׁב      |
| 2 m.            | תִּשֵּׁב        | תִּירָשׁ         | תִּנְשַׁב      | תִּוְשִׁיב     | תִּוְשַׁב      |
| 2 f.            | תִּשְׁבִּי      | תִּירְשִׁי       | תִּנְשְׁבִי    | תִּוְשִׁיבִי   | תִּוְשַׁבִּי   |
| 1.              | אִשֵּׁב         | אִירָשׁ          | אִנְשַׁב       | אִוְשִׁיב      | אִוְשַׁב       |
| 3 m. (plur.)    | יִשְׁבּוּ       | יִירְשׁוּ        | יִנְשְׁבּוּ    | יִוְשְׁבּוּ    | יִוְשַׁבּוּ    |
| 3 f.            | תִּשְׁבְּנָה    | תִּירְשְׁנָה     | תִּנְשְׁבְּנָה | תִּוְשְׁבְּנָה | תִּוְשַׁבְּנָה |
| 2 m.            | תִּשְׁבּוּ      | תִּירְשׁוּ       | תִּנְשְׁבּוּ   | תִּוְשְׁבּוּ   | תִּוְשַׁבּוּ   |
| 2 f.            | תִּשְׁבְּנָה    | תִּירְשְׁנָה     | תִּנְשְׁבְּנָה | תִּוְשְׁבְּנָה | תִּוְשַׁבְּנָה |
| 1.              | נִשֵּׁב         | נִירָשׁ          | נִנְשַׁב       | נִוְשִׁיב      | נִוְשַׁב       |
| Fut. apoc.      |                 |                  |                | יִוְשַׁב       |                |
| Imp. m. (sing.) | שֵׁב            | יִרָשׁ (רָשׁ)    | הִנְשַׁב       | הוֹשִׁב        |                |
| f.              | שְׁבִי          | יִרְשִׁי         | הִנְשְׁבִי     | הוֹשִׁיבִי     |                |
| m. (pl.)        | שְׁבּוּ         | יִרְשׁוּ         | הִנְשְׁבּוּ    | הוֹשִׁיבּוּ    |                |
| f.              | שְׁבְּנָה       | יִרְשְׁנָה       | הִנְשְׁבְּנָה  | הוֹשִׁיבְּנָה  |                |
| Part. act.      | יוֹשֵׁב         | יֹרֵשׁ           |                | מוֹשִׁיב       |                |
| pass.           | יֹשַׁב          | יֹרֵשׁ           | נוֹשֵׁב        |                | מוֹשַׁב        |



|            |                | Kal.         | Kal.            | Niphal.         | Hiphil.            | Hophal.         |
|------------|----------------|--------------|-----------------|-----------------|--------------------|-----------------|
| Præter.    | 3 m.           | נָפַל        | נָגַשׁ          | נָגַשׁ          | הִנִּישׁ           | הִנֵּשׁ         |
|            | 3 f. (regular) | (regular)    | (regular)       | נִגְשָׁה        | הִנִּיֶּשֶׁה       | הִנֵּשָׁה       |
|            | 2 m.           |              |                 | נִגְשָׁתָּ      | הִנִּיֶּשְׁתָּ     | הִנֵּשְׁתָּ     |
|            | 2 f.           |              |                 | נִגְשָׁתְּ      | הִנִּיֶּשְׁתְּ     | הִנֵּשְׁתְּ     |
|            | 1.             |              |                 | נִגְשָׁתִי      | הִנִּיֶּשְׁתִּי    | הִנֵּשְׁתִּי    |
|            | 3 m. (plur.)   |              |                 | נִגְשׂוּ        | הִנִּיֶּשׂוּ       | הִנֵּשׂוּ       |
|            | 2 m.           |              |                 | נִגְשָׁתֶם      | הִנִּיֶּשְׁתֶּם    | הִנֵּשְׁתֶּם    |
|            | 2 f.           |              |                 | נִגְשָׁתֶנּוּ   | הִנִּיֶּשְׁתֶּנּוּ | הִנֵּשְׁתֶּנּוּ |
|            | 1.             |              |                 | נִגְשָׁנוּ      | הִנִּיֶּשְׁנוּ     | הִנֵּשְׁנוּ     |
| Inf.       | abs.           | נָפֹל        | נָגֹשׁ          | הִנָּגַשׁ       | הִנִּישׁ           |                 |
|            | const.         | נָפַל        | נָגַשׁתָּ       |                 | הִנִּישׁ           | הִנֵּשׁ         |
| Fut.       |                | יִפֹּל       | יִנָּגַשׁ       | יִנָּגַשׁ       | יִנִּישׁ           | יִנֵּשׁ         |
|            | 3 f.           | תִּפֹּל      | תִּנָּגַשׁ      | תִּנָּגַשׁ      | תִּנִּישׁ          | תִּנֵּשׁ        |
|            | 2 m.           | תִּפֹּל      | תִּנָּגַשׁ      | תִּנָּגַשׁ      | תִּנִּישׁ          | תִּנֵּשׁ        |
|            | 2 f.           | תִּפֹּלִי    | תִּנָּגְשִׁי    | תִּנָּגְשִׁי    | תִּנִּיֶּשִׁי      | תִּנֵּשִׁי      |
|            | 1.             | אִפֹּל       | אִנָּגַשׁ       | אִנָּגַשׁ       | אִנִּישׁ           | אִנֵּשׁ         |
|            | 3 m. (plur.)   | יִפְּלוּ     | יִנָּגְשׂוּ     | יִנָּגְשׂוּ     | יִנִּיֶּשׂוּ       | יִנֵּשׂוּ       |
|            | 3 f.           | תִּפְּלֶנָּה | תִּנָּגְשֶׁנָּה | תִּנָּגְשֶׁנָּה | תִּנִּיֶּשֶׁנָּה   | תִּנֵּשֶׁנָּה   |
|            | 2 m.           | תִּפְּלוּ    | תִּנָּגְשׂוּ    | תִּנָּגְשׂוּ    | תִּנִּיֶּשׂוּ      | תִּנֵּשׂוּ      |
|            | 2 f.           | תִּפְּלֶנָּה | תִּנָּגְשֶׁנָּה | תִּנָּגְשֶׁנָּה | תִּנִּיֶּשֶׁנָּה   | תִּנֵּשֶׁנָּה   |
|            | 1.             | נִפֹּל       | נִנָּגַשׁ       | נִנָּגַשׁ       | נִנִּישׁ           | נִנֵּשׁ         |
| Fut. Apoc. |                |              |                 |                 | יִנָּגַשׁ          |                 |
| Imp.       | m.             | נָפַל        | נָגַשׁ          | הִנָּגַשׁ       | הִנִּישׁ           |                 |
|            | f. (regular)   |              | נָגְשִׁי        | הִנָּגְשִׁי     | הִנִּיֶּשִׁי       |                 |
|            | m. (plur.)     |              | נָגְשׂוּ        | הִנָּגְשׂוּ     | הִנִּיֶּשׂוּ       |                 |
|            | f.             |              | נָגְשֶׁנָּה     | הִנָּגְשֶׁנָּה  | הִנִּיֶּשֶׁנָּה    |                 |
| Part. act. |                | נוֹפֵל       | נוֹגֵשׁ         |                 | מוֹנִישׁ           |                 |
|            | pass.          |              | נִגְוֵשׁ        | נִגְוֵשׁ        |                    | מוֹנֵשׁ         |

|              | Kal.         | Kal.         | Niphal.        | Hiphil.            |
|--------------|--------------|--------------|----------------|--------------------|
| Præt. 3 m.   | סָב          | סָבַב        | נָסַב (נָחַל)  | הִסָּב (הִסָּב)    |
| 3 f.         | סָבָה        | סָבַבָּה     | נָסַבָּה       | הִסָּבָּה          |
| 2 m.         | סָבוֹת       | סָבַבְתָּ    | נָסַבְתָּ      | הִסָּבְתָּ         |
| 2 f.         | סָבוֹת       | סָבַבְתְּ    | נָסַבְתְּ      | הִסָּבְתְּ         |
| 1.           | סָבוֹתִי     | סָבַבְתִּי   | נָסַבְתִּי     | הִסָּבְתִּי        |
| 3. (plur.)   | סָבוּ        | סָבְבוּ      | נָסְבוּ        | הִסָּבוּ           |
| 2 m.         | סָבוֹתֶם     | סָבַבְתֶּם   | נָסַבְתֶּם     | הִסָּבְתֶּם        |
| 2 f.         | סָבוֹתֶן     | סָבַבְתֶּן   | נָסַבְתֶּן     | הִסָּבְתֶּן        |
| 1.           | סָבוֹנוּ     | סָבְבוּ      | נָסְבוּ        | הִסָּבוּ           |
| Inf. abs.    | סָבוּב       |              |                |                    |
| const.       | סָב (גָּל)   |              | הִסָּב (הִחַל) | הִסָּב             |
| Fut.         | יִסָּב       | יִסָּב       | יִקָּל         | יִסָּב (יִתֵּם)    |
| 3 f.         | תִּסָּב      | תִּסָּב      | תִּקָּל        | תִּסָּב            |
| 2 m.         | תִּסָּב      | תִּסָּב      | תִּקָּל        | תִּסָּב            |
| 2 f.         | תִּסָּבִי    | תִּסָּבִי    | תִּקָּלִי      | תִּסָּבִי          |
| 1.           | אִסָּב       | אִסָּב       | אִקָּל         | אִסָּב             |
| 3 m. (plur.) | יִסָּבוּ     | יִסָּבוּ     | יִקָּלוּ       | יִסָּבוּ (יִתְמוּ) |
| 3 f.         | תִּסָּבֶינָה | תִּסָּבֶינָה | תִּקָּלֶינָה   | תִּסָּבֶינָה       |
| 2 m.         | תִּסָּבוּ    | תִּסָּבוּ    | תִּקָּלוּ      | תִּסָּבוּ          |
| 2 f.         | תִּסָּבֶינָה | תִּסָּבֶינָה | תִּקָּלֶינָה   | תִּסָּבֶינָה       |
| 1.           | נִסָּב       | נִסָּב       | נִקָּל         | נִסָּב             |
| Fut. conv.   | וַיִּסָּב    |              |                | וַיִּסָּב          |
| Imp. m.      | סָב          |              |                | הִסָּב             |
| f.           | סָבִי        |              |                | הִסָּבִי           |
| m.           | סָבוּ        |              |                | הִסָּבוּ (הִרְפוּ) |
| f.           | סָבֶינָה     |              |                | הִסָּבֶינָה        |
| Part. act.   | סוֹבֵב       |              |                | מִסָּב             |
| pass.        | סוֹבֵב       |              | נָסַב          |                    |



| Hophal.         | Poel.       | Poal.       | Pilpel.      | Polpal.      |
|-----------------|-------------|-------------|--------------|--------------|
| הוֹסֵב (הָשֵׁם) | סוֹבֵב      | סוֹבֵב      | סִבֵּב       | סִבֵּב       |
| הוֹסֵבָה        | סוֹבֶבָה    | סוֹבֶבָה    | סִבֵּבָה     | סִבֵּבָה     |
| הוֹסֵבוֹת       | סוֹבְבוֹת   | סוֹבְבוֹת   | סִבֵּבוֹת    | סִבֵּבוֹת    |
| הוֹסֵבוֹת       | סוֹבְבוֹת   | סוֹבְבוֹת   | סִבֵּבוֹת    | סִבֵּבוֹת    |
| הוֹסֵבוֹתִי     | סוֹבְבוֹתִי | סוֹבְבוֹתִי | סִבֵּבוֹתִי  | סִבֵּבוֹתִי  |
| הוֹסֵבוּ        | סוֹבְבוּ    | סוֹבְבוּ    | סִבִּיבוּ    | סִבִּיבוּ    |
| הוֹסֵבוֹתֶם     | סוֹבְבוֹתֶם | סוֹבְבוֹתֶם | סִבִּיבוֹתֶם | סִבִּיבוֹתֶם |
| הוֹסֵבוֹתָן     | סוֹבְבוֹתָן | סוֹבְבוֹתָן | סִבִּיבוֹתָן | סִבִּיבוֹתָן |
| הוֹסֵבוֹנוּ     | סוֹבְבוֹנוּ | סוֹבְבוֹנוּ | סִבִּיבוּנוּ | סִבִּיבוּנוּ |

| הוֹסֵב        | סוֹבֵב        | סוֹבֵב        | סִבֵּב         | סִבֵּב         |
|---------------|---------------|---------------|----------------|----------------|
| יֹסֵב (יָפֵת) | יֹסֵבֵב       | יֹסֵבֵב       | יִסְבֵּב       | יִסְבֵּב       |
| תוֹסֵב        | תִּסְבֵּב     | תִּסְבֵּב     | תִּסְבֵּב      | תִּסְבֵּב      |
| תוֹסֵב        | תִּסְבֵּב     | תִּסְבֵּב     | תִּסְבֵּב      | תִּסְבֵּב      |
| תוֹסְבִי      | תִּסְבְּבִי   | תִּסְבְּבִי   | תִּסְבִּיבִי   | תִּסְבִּיבִי   |
| אוֹסֵב        | אִסְבֵּב      | אִסְבֵּב      | אִסְבֵּב       | אִסְבֵּב       |
| יֹסְבוּ       | יִסְבְּבוּ    | יִסְבְּבוּ    | יִסְבִּיבוּ    | יִסְבִּיבוּ    |
| תוֹסְבֵינָה   | תִּסְבְּבֵנָה | תִּסְבְּבֵנָה | תִּסְבִּיבֵנָה | תִּסְבִּיבֵנָה |
| תוֹסְבוּ      | תִּסְבְּבוּ   | תִּסְבְּבוּ   | תִּסְבִּיבוּ   | תִּסְבִּיבוּ   |
| תוֹסְבֵינָה   | תִּסְבְּבֵנָה | תִּסְבְּבֵנָה | תִּסְבִּיבֵנָה | תִּסְבִּיבֵנָה |
| נוֹסֵב        | נִסְבֵּב      | נִסְבֵּב      | נִסְבֵּב       | נִסְבֵּב       |

|            |             |
|------------|-------------|
| סוֹבֵב     | סִבֵּב      |
| סוֹבְבִי   | סִבִּיבִי   |
| סוֹבְבוּ   | סִבִּיבוּ   |
| סוֹבְבֵנָה | סִבִּיבֵנָה |

|          |          |          |
|----------|----------|----------|
| מִסְבֵּב | מִסְבֵּב | מִסְבֵּב |
| מִסְבֵּב | מִסְבֵּב | מִסְבֵּב |

|                    | Kal.        | Kal.       | Niphal.    | Hiphil.     |
|--------------------|-------------|------------|------------|-------------|
| Præt. 3 m. (sing.) | קָם         | מָת        | נָקֹם      | הִקִּים     |
| 3 f.               | קָמָה       | מָתָה      | נָקֹמָה    | הִקְמָה     |
| 2 m.               | קָמַת       | מָתָה      | נָקֹמוֹת   | הִקִּמוֹת   |
| 2 f.               | קָמַת       | מָתָה      | נָקֹמוֹת   | הִקִּמוֹת   |
| 1.                 | קָמַתִּי    | מָתִי      | נָקֹמוֹתִי | הִקִּמוֹתִי |
| 3 (plur.)          | קָמוּ       | מָתוּ      | נָקֹמוּ    | הִקִּמוּ    |
| 2 m.               | קָמַתֶּם    | מָתֶם      | נָקֹמוֹתֶם | הִקִּמוֹתֶם |
| 2 f.               | קָמַתְּן    | מָתְן      | נָקֹמוֹתְן | הִקִּמוֹתְן |
| 1.                 | קָמַנּוּ    | מָתְנוּ    | נָקֹמוֹנוּ | הִקִּמוֹנוּ |
| Inf. abs.          | קֹם         | מוֹת       |            | הִקֵּם      |
| const.             | קֹם         | מוֹת       | הִקֹּם     | הִקִּים     |
| Fut. 3 m. (sing.)  | יָקֹם       | יָמוֹת     | יָקֹם      | יָקִים      |
| 3 f.               | תָּקֹם      | etc.       | תָּקֹם     | תָּקִים     |
| 2 m.               | תָּקֹם      |            | תָּקֹם     | תָּקִים     |
| 2 f.               | תָּקֹמִי    |            | תָּקֹמִי   | תָּקִימִי   |
| 1.                 | אָקֹם       |            | אָקֹם      | אָקִים      |
| 3 m. (plur.)       | יָקֹמוּ     |            | יָקֹמוּ    | יָקִימוּ    |
| 3 f.               | תָּקֹמְינָה |            | תָּקֹמְנָה | תָּקִימְנָה |
| 2 m.               | תָּקֹמוּ    |            | תָּקֹמוּ   | תָּקִימוּ   |
| 2 f.               | תָּקֹמְינָה |            | תָּקֹמְנָה | תָּקִימְנָה |
| 1.                 | נָקֹם       |            | נָקֹם      | נָקִים      |
| Fut. apoc.         | יָקֵם       | יָמוֹת     |            | יָקֵם       |
| Imp. 2 m. (sing.)  | קֹם         | מוֹת (מָת) | הִקֹּם     | הִקֵּם      |
| 2 f.               | קֹמִי       |            | הִקֹּמִי   | הִקִּימִי   |
| 2 m. (plur.)       | קֹמוּ       |            | הִקֹּמוּ   | הִקִּימוּ   |
| 2 f.               | קֹמְנָה     |            | הִקֹּמְנָה | הִקִּימְנָה |
| Part. act.         | קֹם         | מָת        |            | מִקִּים     |
| pass.              | קֹם         |            | נָקֹם      |             |

| Hophal.       | Polel.         | Polal.         | Kal.         |
|---------------|----------------|----------------|--------------|
| הוֹקֵם        | קוֹמֵם         | קוֹמֵם         | בָּן         |
| הוֹקְמָה      | קוֹמְמָה       | קוֹמְמָה       | בָּנָה       |
| הוֹקְמֶת      | קוֹמְמֶת       | קוֹמְמֶת       | בָּנָתָהּ    |
| הוֹקְמֶתָהּ   | קוֹמְמֶתָהּ    | קוֹמְמֶתָהּ    | בָּנָתָהּ    |
| הוֹקְמֶתִי    | קוֹמְמֶתִי     | קוֹמְמֶתִי     | בָּנָתִי     |
| הוֹקְמוּ      | קוֹמְמוּ       | קוֹמְמוּ       | בָּנוּ       |
| הוֹקְמֶתֶם    | קוֹמְמֶתֶם     | קוֹמְמֶתֶם     | בָּנֶתְכֶם   |
| הוֹקְמֶתֶנּוּ | קוֹמְמֶתֶנּוּ  | קוֹמְמֶתֶנּוּ  | בָּנֶתְכֶם   |
| הוֹקְמוּהוּ   | קוֹמְמוּהוּ    | קוֹמְמוּהוּ    | בָּנוּ       |
|               |                |                | בֹּן         |
| הוֹקֵם        | קוֹמֵם         | קוֹמֵם         | בִּין        |
| יוֹקֵם        | יְקוֹמֵם       | יְקוֹמֵם       | יְבִין       |
| תוֹקֵם        | תְּקוֹמֵם      | תְּקוֹמֵם      | תְּבִין      |
| תוֹקֵם        | תְּקוֹמֵם      | תְּקוֹמֵם      | תְּבִין      |
| תוֹקְמִי      | תְּקוֹמְמִי    | תְּקוֹמְמִי    | תְּבִינִי    |
| אוֹקֵם        | אֶקוֹמֵם       | אֶקוֹמֵם       | אֶבִּין      |
| יוֹקְמוּ      | יְקוֹמְמוּ     | יְקוֹמְמוּ     | יְבִינוּ     |
| תוֹקְמֶנָּה   | תְּקוֹמְמֶנָּה | תְּקוֹמְמֶנָּה | תְּבִינֶנָּה |
| תוֹקְמוּ      | תְּקוֹמְמוּ    | תְּקוֹמְמוּ    | תְּבִינוּ    |
| תוֹקְמֶנָּה   | תְּקוֹמְמֶנָּה | תְּקוֹמְמֶנָּה | תְּבִינֶנָּה |
| נֹקֵם         | נֶקוֹמֵם       | נֶקוֹמֵם       | נִבִּין      |
|               |                |                | יָבֹן        |
|               | קוֹמֵם         |                | בִּין        |
|               | קוֹמְמִי       |                | בִּינִי      |
|               | קוֹמְמוּ       |                | בִּינוּ      |
|               | קוֹמְמֶנָּה    |                |              |
|               | מְקוֹמֵם       |                | בֶּן         |
| מוֹקֵם        |                | מְקוֹמֵם       |              |

|                    | Kal.         | Niphal.      | Piel.        |
|--------------------|--------------|--------------|--------------|
| Præt. 3 m. (sing.) | מָצַח        | נִמְצָח      | מִצָּח       |
| 3 f.               | מָצָחָה      | נִמְצָחָה    | מִצָּחָה     |
| 2 m.               | מָצַחְתָּ    | נִמְצָחְתָּ  | מִצָּחְתָּ   |
| 2 f.               | מָצַחְתְּ    | נִמְצָחְתְּ  | מִצָּחְתְּ   |
| 1.                 | מָצַחְתִּי   | נִמְצָחְתִּי | מִצָּחְתִּי  |
| 3 (plur.)          | מָצָחוּ      | נִמְצָחוּ    | מִצָּחוּ     |
| 2 m.               | מָצַחְתֶּם   | נִמְצָחְתֶּם | מִצָּחְתֶּם  |
| 2 f.               | מָצַחְתֶּן   | נִמְצָחְתֶּן | מִצָּחְתֶּן  |
| 1.                 | מָצַחְנוּ    | נִמְצָחְנוּ  | מִצָּחְנוּ   |
| Inf. abs.          | מִצּוֹחַ     |              | מִצָּחַ      |
| const.             | מִצָּחַ      | הִמְצָא      | מִצָּחַ      |
| Fut. 3 m. (sing.)  | יִמְצָח      | יִמְצָח      | יִמְצָח      |
| 3 f.               | תִּמְצָח     | תִּמְצָח     | תִּמְצָח     |
| 2 m.               | תִּמְצָח     | תִּמְצָח     | תִּמְצָח     |
| 2 f.               | תִּמְצָחִי   | תִּמְצָחִי   | תִּמְצָחִי   |
| 1.                 | אֶמְצָח      | אֶמְצָח      | אֶמְצָח      |
| 3 m. (plur.)       | יִמְצָחוּ    | יִמְצָחוּ    | יִמְצָחוּ    |
| 3 f.               | תִּמְצָחְנָה | תִּמְצָחְנָה | תִּמְצָחְנָה |
| 2 m.               | תִּמְצָחוּ   | תִּמְצָחוּ   | תִּמְצָחוּ   |
| 2 f.               | תִּמְצָחְנָה | תִּמְצָחְנָה | תִּמְצָחְנָה |
| 1.                 | נִמְצָח      | נִמְצָח      | נִמְצָח      |
| <i>Fut apoc.</i>   |              |              |              |
| Imp. 2 m. (sing.)  | מִצָּח       | הִמְצָח      | מִצָּח       |
| 2 f.               | מִצָּחִי     | הִמְצָחִי    | מִצָּחִי     |
| 2 m. (plur.)       | מִצָּחוּ     | הִמְצָחוּ    | מִצָּחוּ     |
| 2 f.               | מִצָּחְנָה   | הִמְצָחְנָה  | מִצָּחְנָה   |
| Part. act.         | מוֹצֵחַ      |              | מִמְצָח      |
| pass.              | מִצּוֹחַ     | נִמְצָח      |              |



| Pual.           | Hiphil.        | Hophal.           | Hithpael.      |
|-----------------|----------------|-------------------|----------------|
| מִצָּא (מִצָּא) | הִמְצִיא       | הִמְצָא (הִמְצָא) | הִתְמַצָּא     |
| etc. מִצָּאָה   | הִמְצִיָּאָה   | etc. הִמְצָאָה    | הִתְמַצָּאָה   |
| מִצָּאת         | הִמְצִיָּאת    | הִמְצָאת          | הִתְמַצָּאת    |
| מִצָּאת         | הִמְצִיָּאת    | הִמְצָאת          | הִתְמַצָּאת    |
| מִצָּאתִי       | הִמְצִיָּאתִי  | הִמְצָאתִי        | הִתְמַצָּאתִי  |
| מִצָּאוֹ        | הִמְצִיָּאוֹ   | הִמְצָאוֹ         | הִתְמַצָּאוֹ   |
| מִצָּאתֶם       | הִמְצִיָּאתֶם  | הִמְצָאתֶם        | הִתְמַצָּאתֶם  |
| מִצָּאתָן       | הִמְצִיָּאתָן  | הִמְצָאתָן        | הִתְמַצָּאתָן  |
| מִצָּאָנוּ      | הִמְצִיָּאָנוּ | הִמְצָאָנוּ       | הִתְמַצָּאָנוּ |

|                   |                |                   |                |
|-------------------|----------------|-------------------|----------------|
|                   | הִמְצָא        |                   | הִתְמַצָּא     |
| מִצָּא            | הִמְצִיָּא     | הִמְצָא           | הִתְמַצָּא     |
| יִמְצָא (יִמְצָא) | יִמְצִיא       | יִמְצָא (יִמְצָא) | יִתְמַצָּא     |
| etc. יִמְצָאָה    | יִמְצִיָּאָה   | etc. יִמְצָאָה    | יִתְמַצָּאָה   |
| יִמְצָאת          | יִמְצִיָּאת    | יִמְצָאת          | יִתְמַצָּאת    |
| יִמְצָאת          | יִמְצִיָּאת    | יִמְצָאת          | יִתְמַצָּאת    |
| יִמְצָאתִי        | יִמְצִיָּאתִי  | יִמְצָאתִי        | יִתְמַצָּאתִי  |
| יִמְצָאוֹ         | יִמְצִיָּאוֹ   | יִמְצָאוֹ         | יִתְמַצָּאוֹ   |
| יִמְצָאתֶם        | יִמְצִיָּאתֶם  | יִמְצָאתֶם        | יִתְמַצָּאתֶם  |
| יִמְצָאתָן        | יִמְצִיָּאתָן  | יִמְצָאתָן        | יִתְמַצָּאתָן  |
| יִמְצָאָנוּ       | יִמְצִיָּאָנוּ | יִמְצָאָנוּ       | יִתְמַצָּאָנוּ |

|  |              |  |              |
|--|--------------|--|--------------|
|  | יִמְצָא      |  | יִתְמַצָּא   |
|  | הִמְצָא      |  | הִתְמַצָּא   |
|  | הִמְצִיָּא   |  | הִתְמַצָּא   |
|  | הִמְצִיָּאוֹ |  | הִתְמַצָּאוֹ |
|  | הִמְצִיָּאָה |  | הִתְמַצָּאָה |
|  | מִמְצִיא     |  | מִתְמַצָּא   |

מִמְצָא (מִמְצָא)

מִמְצָא (מִמְצָא)

|            |              | Kal.               | Niphal.             | Piel.               | Pual.       |
|------------|--------------|--------------------|---------------------|---------------------|-------------|
| Præt.      | 3 m.         | גָּלָה (גָּלָה)    | נִגְלָה             | גִּלָּה             | גִּלָּה     |
|            | 3 f.         | גָּלְתָה           | נִגְלְתָה           | גִּלְתָה            | גִּלְתָה    |
|            | 2 m.         | גָּלִית (נִגְלִית) | נִגְלִית (נִגְלִית) | גִּלִּית (גִּלִּית) | גִּלִּית    |
|            | 2 f.         | גָּלִית etc.       | נִגְלִית etc.       | גִּלִּית etc.       | גִּלִּית    |
|            | 1.           | גָּלִיתִי          | נִגְלִיתִי          | גִּלִּיתִי          | גִּלִּיתִי  |
|            | 3 (plur.)    | גָּלוּ (גָּלוּ)    | נִגְלוּ             | גִּלוּ              | גִּלוּ      |
|            | 2 m.         | גָּלִיתָם          | נִגְלִיתָם          | גִּלִּיתָם          | גִּלִּיתָם  |
|            | 2 f.         | גָּלִיתֶן          | נִגְלִיתֶן          | גִּלִּיתֶן          | גִּלִּיתֶן  |
|            | 1.           | גָּלִינוּ          | נִגְלִינוּ          | גִּלִּינוּ          | גִּלִּינוּ  |
| Inf.       | abs.         | גָּלָה             | נִגְלָה             | גִּלָּה             | גִּלָּה     |
|            | const.       | גָּלוּת            | הִגְלָת             | גִּלוּת             | גִּלָּת     |
| Fut.       | 3 m.         | יִגְלָה            | יִנְגְּלָה          | יִגְלֶה             | יִגְלֶה     |
|            | 3 f.         | תִּגְלָה           | תִּנְגְּלָה         | תִּגְלֶה            | תִּגְלֶה    |
|            | 2 m.         | תִּגְלָה           | תִּנְגְּלָה         | תִּגְלֶה            | תִּגְלֶה    |
|            | 2 f.         | תִּגְלִי           | תִּנְגְּלִי         | תִּגְלֶי            | תִּגְלֶי    |
|            | 1.           | אֶגְלָה            | אֶנְגְּלָה          | אֶגְלֶה             | אֶגְלֶה     |
|            | 3 m. (plur.) | יִגְלוּ            | יִנְגְּלוּ          | יִגְלוּ             | יִגְלוּ     |
|            | 3 f.         | תִּגְלִינָה        | תִּנְגְּלִינָה      | תִּגְלִינָה         | תִּגְלִינָה |
|            | 2 m.         | תִּגְלוּ           | תִּנְגְּלוּ         | תִּגְלוּ            | תִּגְלוּ    |
|            | 2 f.         | תִּגְלִינָה        | תִּנְגְּלִינָה      | תִּגְלִינָה         | תִּגְלִינָה |
|            | 1.           | נִגְלָה            | נִגְלָה             | נִגְלָה             | נִגְלָה     |
| Fut. apoc. |              | יִגְלֶה            | יִגְלֶה             | יִגְלֶה (יִגְלֶה)   |             |
| Imp.       | 2 m. (sing.) | גָּלֶה             | הִגְלֶה             | גִּלֶה (גִּלֶה)     |             |
|            | 2 f.         | גָּלִי             | הִגְלִי             | גִּלִי              |             |
|            | 2 m. (plur.) | גָּלוּ             | הִגְלוּ             | גִּלוּ              |             |
|            | 2 f.         | גָּלִינָה          | הִגְלִינָה          | גִּלִינָה           |             |
| Part. act. |              | גֹּלֶה             |                     | מִגְלֶה             |             |
|            | pass.        | גָּלוּי            | נִגְלֶה             |                     | מִגְלֶה     |

| Hiphil.                   | Hophal.      | Hithpael.       | Hithpael.        |
|---------------------------|--------------|-----------------|------------------|
| הִגָּלָה                  | הִגָּלָה     | הִתְגַּלָּה     | הִשְׁתַּחֲוָה    |
| הִגָּלְתָּהּ              | הִגָּלְתָּהּ | הִתְגַּלְתָּהּ  |                  |
| הִגָּלִיתִּי (הִגָּלִיתָ) | הִגָּלִיתִּי | הִתְגַּלִּיתִּי | הִשְׁתַּחֲוִיתִי |
| etc. הִגָּלִיתָ           | הִגָּלִיתָ   | הִתְגַּלִּיתָ   |                  |
| הִגָּלִיתִּי              | הִגָּלִיתִּי | הִתְגַּלִּיתִּי | הִשְׁתַּחֲוִיתִי |
| הִגְלוּ                   | הִגְלוּ      | הִתְגַּלוּ      | הִשְׁתַּחֲוּוּ   |
| הִגָּלִיתֶם               | הִגָּלִיתֶם  | הִתְגַּלִּיתֶם  | הִשְׁתַּחֲוִיתֶם |
| הִגָּלִיתוּ               | הִגָּלִיתוּ  | הִתְגַּלִּיתוּ  |                  |
| הִגָּלִינוּ               | הִגָּלִינוּ  | הִתְגַּלִּינוּ  |                  |
| הִגָּלָה                  | הִגָּלָה     | הִתְגַּלָּה     |                  |
| הִגָּלְתָּ                | הִגָּלְתָּ   | הִתְגַּלְתָּ    | הִשְׁתַּחֲוֹתָ   |
| יִגָּלָה                  | יִגָּלָה     | יִתְגַּלָּה     | יִשְׁתַּחֲוֶה    |
| תִּגָּלָה                 | תִּגָּלָה    | תִּתְגַּלָּה    | תִּשְׁתַּחֲוֶה   |
| תִּגָּלָה                 | תִּגָּלָה    | תִּתְגַּלָּה    | תִּשְׁתַּחֲוֶה   |
| תִּגְלִי                  | תִּגְלִי     | תִּתְגַּלִּי    |                  |
| אִגָּלָה                  | אִגָּלָה     | אִתְגַּלָּה     | אִשְׁתַּחֲוֶה    |
| יִגְלוּ                   | יִגְלוּ      | יִתְגַּלוּ      | יִשְׁתַּחֲוּוּ   |
| תִּגְלִינָה               | תִּגְלִינָה  | תִּתְגַּלִּינָה |                  |
| תִּגְלוּ                  | תִּגְלוּ     | תִּתְגַּלוּ     | תִּשְׁתַּחֲוּוּ  |
| תִּגְלִינָה               | תִּגְלִינָה  | תִּתְגַּלִּינָה |                  |
| נִגָּלָה                  | נִגָּלָה     | נִתְגַּלָּה     | נִשְׁתַּחֲוֶה    |
| יִגָּל                    |              | יִתְגַּל        | יִשְׁתַּחֲוֶה    |
| הִגָּלָה (הִגָּל)         |              | הִתְגַּלָּה     |                  |
| הִגְלִי                   |              | הִתְגַּלִּי     | הִשְׁתַּחֲוִי    |
| הִגְלוּ                   |              | הִתְגַּלוּ      | הִשְׁתַּחֲוּוּ   |
| הִגְלִינָה                |              | הִתְגַּלִּינָה  |                  |
| מִגָּלָה                  |              | מִתְגַּלָּה     | מִשְׁתַּחֲוֶה    |
| מִגָּלָה                  |              |                 |                  |

|              | Kal.         | Hiphil.     |
|--------------|--------------|-------------|
| Præt.        | יִרֶה        | הוֹרֶה      |
| 3 f.         | יִרְתֶּה     | הוֹרִתֶּה   |
| 2 m.         | יִרִית       | הוֹרִית     |
| 2 f.         | יִרִית       | הוֹרִית     |
| 1.           | יִרִיתִי     | הוֹרִיתִי   |
| 3 (plur.)    | יִרּוּ       | הוֹרוּ      |
| 2 m.         | יִרִיתֶם     | הוֹרִיתֶם   |
| 2 f.         | יִרִיתֶן     | הוֹרִיתֶן   |
| 1.           | יִרְיֵנוּ    | הוֹרִינֵנוּ |
| Inf. abs.    | יִרֶה        |             |
| const.       | יִרוֹת       | הוֹרֵת      |
| Fut.         | יִירֶה       | יִוֶּרֶה    |
| 3 f.         | תִּירֶה      | תוֹרֶה      |
| 2 m.         | תִּירֶה      | תוֹרֶה      |
| 2 f.         | תִּירִי      | תוֹרִי      |
| 1.           | אִירֶה       | אִוֶּרֶה    |
| 3 (plur.)    | יִירוּ       | יִורּוּ     |
| 3 f.         | תִּירְיֶנָּה | תוֹרְיֶנָּה |
| 2 m.         | תִּירוּ      | תוֹרוּ      |
| 2 f.         | תִּירְיֶנָּה | תוֹרְיֶנָּה |
| 1.           | נִירֶה       | נִוֶּרֶה    |
| Fut. apoc.   |              | וַיִּוֹר    |
| Imp.         | יִרֶה        | הוֹרֶה      |
| 2 f.         | יִרִי        | הוֹרִי      |
| 2 m. (plur.) | יִרוּ        | הוֹרוּ      |
| 2 f.         | יִרְיֶנָּה   | הוֹרְיֶנָּה |
| Part. act.   | יֹרֶה        | מוֹרֶה      |
| pass.        | יָרוּי       |             |

|  | Kal.                                 | Hiphal.    | Niphil.       |
|--|--------------------------------------|------------|---------------|
|  | נִשָּׂא                              | נִשָּׂא    | הִשָּׂא *     |
|  | נִשָּׂאָה                            | נִשָּׂאָה  | הִשָּׂאָה     |
|  | (as לָא)                             | נִשָּׂאת   | הִשָּׂאת      |
|  |                                      | נִשָּׂאת   | הִשָּׂאת      |
|  |                                      | נִשָּׂאתִי | הִשָּׂאתִי    |
|  |                                      | נִשָּׂאוּ  | הִשָּׂאוּ     |
|  |                                      | נִשָּׂאתֶם | הִשָּׂאתֶם    |
|  |                                      | נִשָּׂאתֶן | הִשָּׂאתֶן    |
|  |                                      | נִשָּׂאנוּ | הִשָּׂאנוּ    |
|  | נִשּׂוֹא                             | הִנִּשָּׂא | הִשָּׂא       |
|  | נִשָּׂאת                             |            |               |
|  | יִשָּׂא                              | יִנִּשָּׂא | יִשָּׂא       |
|  | תִּנִּשָּׂא                          | (as לָא)   |               |
|  | תִּנִּשָּׂא                          |            |               |
|  | תִּנִּשָּׂאִי                        |            |               |
|  | אִנִּשָּׂא                           |            |               |
|  | יִשָּׂאוּ                            |            | יִשָּׂאוּ     |
|  | תִּנִּשָּׂאנָה                       |            |               |
|  | תִּנִּשָּׂאוּ                        |            | תִּנִּשָּׂאוּ |
|  | תִּנִּשָּׂאנָה                       |            |               |
|  | נִשָּׂא                              |            |               |
|  | שָׂא                                 |            |               |
|  | שָׂאִי                               |            |               |
|  | שָׂאוּ                               |            |               |
|  | שָׂאנָה                              |            |               |
|  | נִשָּׂא * From נִשָּׂא (not נִשָּׂא) |            |               |
|  | נִשּׂוֹא                             |            |               |



|            | Kal.      | Hiphil.      |
|------------|-----------|--------------|
| Præt.      | נָטָה     | הִנָּח       |
| 3 f.       | נָטְתָה   | הִנָּחְתָּה  |
| 2 m.       | (as לָהּ) | הִנָּחִיתָ   |
| 2 f.       |           | הִנָּחִיתְּ  |
| 1.         |           | הִנָּחִיתִי  |
| 3. (plur.) |           | הִנָּחוּ     |
| 2 m.       |           | הִנָּחֶתֶם   |
| 2 f.       |           | הִנָּחֶתְנָה |
| 1.         |           | הִנָּחֶנּוּ  |

|           |        |           |
|-----------|--------|-----------|
| Inf. abs. | נָטֶה  |           |
| const.    | נָטוּת | הַנָּחוּת |

|            |              |              |
|------------|--------------|--------------|
| Fut.       | יָנִיחַ      | יָנִיחַ      |
| 3 f.       | תָּנִיחַ     | תָּנִיחַ     |
| 2 m.       | תָּנִיחַ     | תָּנִיחַ     |
| 2 f.       | תָּנִיחַ     | תָּנִיחַ     |
| 1.         | אָנִיחַ      | אָנִיחַ      |
| 3. (plur.) | יָנִיחוּ     | יָנִיחוּ     |
| 3 f.       | תָּנִיחֶנּוּ | תָּנִיחֶנּוּ |
| 2 m.       | תָּנִיחוּ    | תָּנִיחוּ    |
| 2 f.       | תָּנִיחֶנּוּ | תָּנִיחֶנּוּ |
| 1.         | נָטָה        | נָטָה        |

|            |     |     |
|------------|-----|-----|
| Fut. apoc. | יִט | יִט |
|------------|-----|-----|

|              |             |             |
|--------------|-------------|-------------|
| Imp.         | נָטֶה (חֹט) | הִנָּח      |
| 2 f.         | (as לָהּ)   | הִנָּחִי    |
| 2 m. (plur.) |             | הִנָּחוּ    |
| 2 f.         |             | הִנָּחֶנּוּ |

|            |        |        |
|------------|--------|--------|
| Part. act. | נוֹטֶה | מִנָּח |
| pass.      | נֹטֵי  |        |

|  | Kal.            | Hiphil.      | Hophal.   |
|--|-----------------|--------------|-----------|
|  | בָּא            | הִבִּיֵּא    | הוֹבֵֿא   |
|  | בָּאָה          | הִבִּיֵּאָה  | הוֹבֵֿאָה |
|  | בָּאת           | הִבִּיֵּאת   | הוֹבֵֿאת  |
|  | בָּאת           |              |           |
|  | בָּאתִי         | הִבִּיֵּאתִי |           |
|  | בָּאוּ (בָּאוּ) | הִבִּיֵּאוּ  | הוֹבֵֿאוּ |
|  | בָּאתֶם         | הִבִּיֵּאתֶם |           |
|  | ...             | ...          |           |
|  | בָּאוּ          | הִבִּיֵּאוּ  |           |

|  |              |           |
|--|--------------|-----------|
|  | בּוֹא        |           |
|  | בּוֹא (בָּא) | הִבִּיֵּא |

|  |           |              |            |
|--|-----------|--------------|------------|
|  | יָבֹא     | יָבִיֵּא     | יּוֹבֵֿא   |
|  | תָּבֹא    | תָּבִיֵּא    |            |
|  | תָּבֹא    | תָּבִיֵּא    |            |
|  | תָּבֹאוּ  |              |            |
|  | אָבֹא     | אָבִיֵּא     |            |
|  | יָבֹאוּ   | יָבִיֵּאוּ   | יּוֹבֵֿאוּ |
|  | תָּבֹאנָה | תָּבִיֵּאנָה |            |
|  | תָּבֹאוּ  | תָּבִיֵּאוּ  |            |
|  | ...       | ...          |            |
|  | נָבֹא     | נָבִיֵּא     |            |

|  |  |          |
|--|--|----------|
|  |  | וַיָּבֹא |
|--|--|----------|

|  |        |             |  |
|--|--------|-------------|--|
|  | בּוֹא  | הִבִּיֵּא   |  |
|  | בָּאוּ | הִבִּיֵּאוּ |  |
|  | בָּאוּ | הִבִּיֵּאוּ |  |
|  | ...    | ...         |  |

|  |      |           |         |
|--|------|-----------|---------|
|  | בָּא | מִבִּיֵּא | מוֹבֵֿא |
|--|------|-----------|---------|

|                     |       | Kal.       |                     |              |
|---------------------|-------|------------|---------------------|--------------|
|                     |       | Masc.      | Fem.                | Fem. Segh.   |
| Verbs final Pattahh | act.  | קוּטַל     | קִטְּלָה (קִטְּלָה) | קִטְּלָת     |
| —                   | pass. | קִטּוּל    | קִטּוּלָה           |              |
| — Tseri             | act.  | יִשּׁוּ    | יִשְׁנָה            | יִשְׁנָת     |
| — Hholem            | act.  | יִגַּר     | יִגְרָה             |              |
| ע" gutt.            | act.  | זִעַק      | זִעְקָה             | זִעְקָת      |
| ל" gutt.            | act.  | שִׁמַּעַ   | שִׁמְעָה            | שִׁמְעָת     |
| עו                  | act.  | קָם        | קָמָה               |              |
| לה                  | act.  | גָּלָה     | גָּלָה (גָּלְיָה)   |              |
|                     | pass. | גָּלוּי    | גָּלוּיָה           |              |
|                     |       | Niphal.    |                     |              |
| regular             |       | נִקְטַל    | נִקְטְלָה           | נִקְטְלָת    |
| פ" gutt.            |       | נִעְמַד    | נִעְמְדָה           | נִעְמְדָת    |
| עע                  |       | נִסָּב     | נִסְבָּה            |              |
| עו                  |       | נִקּוּם    | נִקּוּמָה           |              |
|                     |       | Piel.      |                     |              |
| regular             |       | מִקְטַל    | מִקְטְלָה           | מִקְטְלָת    |
| ע" gutt.            |       | מִבְרַךְ   | מִבְרָכָה           | מִבְרָכָת    |
| לה                  |       | מִגָּלָה   | מִגְלָה             |              |
| PoEL of ע" gutt.    |       | מִסּוּבָב  | מִסּוּבָּה          | מִסּוּבָּת   |
|                     |       | Pual.      |                     |              |
| regular             |       | מִקְטַל    | מִקְטְלָה           | מִקְטְלָת    |
|                     |       | Hiphil.    |                     |              |
| regular             |       | מִקְטִיל   | מִקְטִילָה          | מִקְטִילָת   |
| פ" gutt.            |       | מִעְמִיד   | מִעְמִידָה          | מִעְמִידָת   |
| עע                  |       | מִסֵּב     | מִסְבָּה            |              |
| עו                  |       | מִקִּים    | מִקִּימָה           |              |
|                     |       | Hophal.    |                     |              |
| regular             |       | מִקְטַל    | מִקְטְלָה           | מִקְטְלָת    |
|                     |       | Hithpael.  |                     |              |
| regular             |       | מִתְקַטַּל | מִתְקַטְּלָה        | מִתְקַטְּלָת |

|              |              | Kal.                 |               |
|--------------|--------------|----------------------|---------------|
| Plur. masc.  | Plur. Fem.   | Masc.                | Fem.          |
| קָטְלִים     | קָטְלוֹת     | Dec. VII. <i>b</i> . | Dec. X. XIII. |
| קָטוּלִים    | קָטוּלוֹת    | III. <i>c</i> .      | X.            |
| יִשְׁנִים    | יִשְׁנוֹת    | V. <i>e</i> .        | XI. XIII.     |
| יִגְרִים     | יִגְרוֹת     | III. <i>c</i> .      | X.            |
| זָעֲקִים     | זָעֲקוֹת     | VII.                 | X. XIII.      |
| שָׁמְעִים    | שָׁמְעוֹת    | VII.                 | X. XIII.      |
| קָמִים       | קָמוֹת       | I.                   | X.            |
| זָלִים       | זָלוֹת       | IX. <i>a</i> .       | X.            |
| זָלוּיִים    | זָלוּיוֹת    | III. <i>c</i> .      | X.            |
|              |              | Niphal.              |               |
| נִקְטְלִים   | נִקְטְלוֹת   | II.                  | XI. XIII.     |
| נִעְמָדִים   | נִעְמָדוֹת   | II.                  | XI. XIII.     |
| נִסְבִּים    | נִסְבוֹת     | VIII.                | X.            |
| נִקְוָמִים   | נִקְוָמוֹת   | III. <i>c</i> .      | X.            |
|              |              | Piel.                |               |
| מִקְטְלִים   | מִקְטְלוֹת   | VII. <i>c</i> .      | X. XIII.      |
| מִבְרָכִים   | מִבְרָכוֹת   | VII.                 | X. XIII.      |
| מִנְלִים     | מִנְלוֹת     | IX.                  | X.            |
| מִסּוֹבְבִים | מִסּוֹבְבוֹת | VII. <i>b</i> .      | X. XIII.      |
|              |              | Pual.                |               |
| מִקְטָלִים   | מִקְטָלוֹת   | II.                  | XI. XIII.     |
|              |              | Hiphil.              |               |
| מִקְטִילִים  | מִקְטִילוֹת  | I.                   | X. XIII.      |
| מַעְמִידִים  | מַעְמִידוֹת  | I.                   | X. XIII.      |
| מִסְבִּים    | מִסְבוֹת     | VIII.                | X.            |
| מִקְיָמִים   | מִקְיָמוֹת   | III.                 | X.            |
|              |              | Hophal.              |               |
| מִקְטָלִים   | מִקְטָלוֹת   | II.                  | XI. XIII.     |
|              |              | Hithpael.            |               |
| מִתְקַטְלִים | מִתְקַטְלוֹת | VII. <i>c</i> .      | X. XIII.      |

| Suffixes.                        | Sing. 1.                           | 2 masc.                  | 2 fem.                 | 3 masc.                          | 3 fem.                             |
|----------------------------------|------------------------------------|--------------------------|------------------------|----------------------------------|------------------------------------|
| Kal. }<br>Præt. }                | קָטַלְנִי                          | קָטַלְךָ                 | קָטַלְךְ               | קָטַלְהוּ<br>קָטַלְהוּ           | קָטַלְתָּ<br>קָטַלְתְּ             |
| 3 f.                             | קָטַלְתִּנִּי                      | קָטַלְתְּךָ              | קָטַלְתְּךְ            | קָטַלְתֶּהוּ<br>קָטַלְתֶּהוּ     | קָטַלְתֶּנּוּ<br>קָטַלְתֶּנּוּ     |
| 2. m.                            | קָטַלְתִּנִּי }<br>קָטַלְתִּנִּי } | —                        | —                      | קָטַלְתֶּהוּ }<br>קָטַלְתֶּהוּ } | קָטַלְתֶּנּוּ }<br>קָטַלְתֶּנּוּ } |
| 2 f.                             | קָטַלְתִּינִי }<br>קָטַלְתִּינִי } | —                        | —                      | קָטַלְתִּי }<br>קָטַלְתִּי }     | קָטַלְתִּי }<br>קָטַלְתִּי }       |
| 1.                               | —                                  | קָטַלְתִּיךָ             | קָטַלְתִּיךְ           | קָטַלְתִּי                       | קָטַלְתִּי                         |
| 3. (plur.)                       | קָטַלְנוּ                          | קָטַלְוּךָ               | קָטַלְוּךְ             | קָטַלְוּהוּ                      | קָטַלְוּהָ                         |
| 2 m.                             | קָטַלְתִּנִּי                      | —                        | —                      | קָטַלְתִּי                       | קָטַלְתִּי                         |
| 1                                | —                                  | קָטַלְנִיךָ              | קָטַלְנִיךְ            | קָטַלְנִי                        | קָטַלְנִי                          |
| Inf.                             | קָטַלְי<br>(בְּחִירִי)             | קָטַלְךָ }<br>קָטַלְךָ } | קָטַלְךְ<br>(רְקֻעָךְ) | קָטַלְהוּ<br>(פְּעֻמּוֹ)         | קָטַלְתָּ                          |
| Fut.<br>3 m. with }<br>epenth. } | יִקְטַלְנִי<br>יִקְטַלְנִי         | יִקְטַלְךָ<br>יִקְטַלְךָ | יִקְטַלְךְ<br>—        | יִקְטַלְהוּ<br>יִקְטַלְנּוּ      | יִקְטַלְתָּ<br>יִקְטַלְתְּ         |
| 3. (plur.)                       | יִקְטַלְנוּ<br>(יִקְטַלְנִי)       | יִקְטַלְוּךָ             | יִקְטַלְוּךְ           | יִקְטַלְוּהוּ<br>(יִקְטַלְנֶהוּ) | יִקְטַלְוּהָ                       |
| Imp.                             | קָטַלְנִי<br>שְׁמַעְנִי            | —                        | —                      | קָטַלְהוּ                        | קָטַלְתָּ                          |
| Piel.                            | קָטַלְנִי                          | קָטַלְךָ                 | קָטַלְךְ               | קָטַלְהוּ                        | קָטַלְתָּ                          |
| Hiph. fut.                       | יִקְטִילְנִי                       | יִקְטִילְךָ              | יִקְטִילְךְ            | יִקְטִילְהוּ                     | יִקְטִילְתָּ                       |



| Plur. 1.                        | 2 masc.       | 2 fem.        | 3 masc.     | 3 fem.     |
|---------------------------------|---------------|---------------|-------------|------------|
| קְטָלָנוּ                       | קְטָלְכֶם     | קְטָלְכֶן     | קְטָלָם     | קְטָלָן    |
| קְטָלְתָנוּ                     | קְטָלְתֶכֶם   | קְטָלְתֶנָּה  | קְטָלְתָם   | קְטָלְתָן  |
| קְטָלְתָנוּ                     | —             | —             | קְטָלְתָם   | קְטָלְתָן  |
| קְטָלְתֵינוּ }<br>קְטָלְתָנוּ } | —             | —             | קְטָלְתִּים | קְטָלְתֵין |
| —                               | קְטָלְתִּיכֶם | קְטָלְתִּיכֶן | קְטָלְתִּים | קְטָלְתֵין |
| קְטָלוּנוּ                      | קְטָלוּכֶם    | קְטָלוּכֶן    | קְטָלוּם    | קְטָלוּן   |
| קְטָלְתָנוּ                     | —             | —             | קְטָלְתָם   | קְטָלְתָן  |
| —                               | קְטָלְנוּכֶם  | קְטָלְנוּכֶן  | קְטָלְנוּם  | קְטָלְנוּן |

|                         |   |   |                                      |         |
|-------------------------|---|---|--------------------------------------|---------|
| קְטָלָנוּ<br>(חֲנֻכָּה) | קְטָלְכֶם }<br>קְטָלְכֶם }<br>קְטָלְכֶם } | קְטָלְכֶן }<br>קְטָלְכֶן }<br>קְטָלְכֶן } | קְטָלָם }<br>בְּקָעַם }<br>(אֲחֵבָם) | קְטָלָן |
|-------------------------|---|---|--------------------------------------|---------|

|              |              |              |   |            |
|--------------|--------------|--------------|---|------------|
| יִקְטָלָנוּ  | יִקְטָלְכֶם  | יִקְטָלְכֶן  | יִקְטָלָם }<br>יִלְבָּשׁוּם }<br>יִמְצְאוּם } | יִקְטָלָן  |
| יִקְטָלוּנוּ | יִקְטָלוּכֶם | יִקְטָלוּכֶן | יִקְטָלוּם                                    | יִקְטָלוּן |

|                          |   |   |         |   |
|--------------------------|---|---|---------|---|
| קְטָלָנוּ<br>שְׂמֵעֵינוּ | — | — | קְטָלָם | — |
|--------------------------|---|---|---------|---|

|                           |                           |           |         |         |
|---------------------------|---------------------------|-----------|---------|---------|
| קְטָלָנוּ<br>1 pers. Fut. | קְטָלְכֶם<br>אֲצַמְּרֶכֶם | קְטָלְכֶן | קְטָלָם | קְטָלָן |
|---------------------------|---------------------------|-----------|---------|---------|

|              |              |              |            |            |
|--------------|--------------|--------------|------------|------------|
| יִקְטִילָנוּ | יִקְטִילְכֶם | יִקְטִילְכֶן | יִקְטִילָם | יִקְטִילָן |
|--------------|--------------|--------------|------------|------------|

| Suffixes.  | Sing. 1.                       | 2 masc.     | 3 masc.                       | Plur. 3 masc. |
|------------|--------------------------------|-------------|-------------------------------|---------------|
| Kal. Præt. | עָשִׂנִי                       | עָשִׂךְ     | עָשִׂהוּ                      | עָשִׂם        |
| 3 f.       | עָשִׂנִי                       | עָשִׂךְ     | עָשִׂהוּ                      | עָשִׂתָם      |
| 2 m.       | עָשִׂיתָנִי }<br>עָשִׂיתָנִי } | —           | עָשִׂיתוּ }<br>עָשִׂיתָהוּ }  | עָשִׂיתָם     |
| 1.         | —                              | עָשִׂיתִיךְ | עָשִׂיתִי }<br>עָשִׂיתִיהוּ } | עָשִׂיתִים    |
| 3 (plur.)  | עָשִׂנוּנִי                    | עָשִׂנוּךְ  | עָשִׂנוּהוּ                   | עָשִׂנוּם     |

|      |          |           |                          |          |
|------|----------|-----------|--------------------------|----------|
| Inf. | עָשִׂתִי | עָשִׂתְךָ | עָשִׂתוּ }<br>עָשִׂהוּ } | עָשִׂתָם |
|------|----------|-----------|--------------------------|----------|

|                            |               |              |                              |             |
|----------------------------|---------------|--------------|------------------------------|-------------|
| Fut. 3 m.                  | יַעֲשִׂנִי    | יַעֲשִׂךְ    | יַעֲשִׂהוּ }<br>יַעֲשִׂהוּ } | יַעֲשִׂם    |
| 3 m. with }<br>epenth. ב } | יַעֲשִׂנִי    | יַעֲשִׂךְ    | יַעֲשִׂנוּ                   | —           |
| 1.                         | —             | יַעֲשִׂיךְ   | יַעֲשִׂהוּ                   | יַעֲשִׂם    |
| 3 m. (plur.)               | יַעֲשִׂנוּנִי | יַעֲשִׂנוּךְ | יַעֲשִׂנוּהוּ                | יַעֲשִׂנוּם |

|         |         |   |         |       |
|---------|---------|---|---------|-------|
| Imp. m. | עֲנֵנִי | — | עֲנֵהוּ | עֲנֵם |
|---------|---------|---|---------|-------|

|                            |           |           |           |         |
|----------------------------|-----------|-----------|-----------|---------|
| Piel. Præt. 3 m.           | צָנִנִי   | צָנִיךְ   | צָנִהוּ   | צָנִם   |
| Fut. 3 m.                  | יַצְנִנִי | יַצְנִיךְ | יַצְנִהוּ | יַצְנִם |
| 3 m. with }<br>epenth. ב } | יַצְנִנִי | יַצְנִיךְ | יַצְנִנוּ | —       |

|                            |         |        |         |       |
|----------------------------|---------|--------|---------|-------|
| Hiph. Præt.                | הִפְנִי | הִפְךָ | הִפְהוּ | הִפְם |
| Fut. with }<br>epenth. ב } | יִפְנִי | יִפְךָ | יִפְנוּ | —     |

## No. I. Noun masc. ending with a consonant.

|              |                       |         |                        |
|--------------|-----------------------|---------|------------------------|
| Abs. (sing.) | סוס <i>a horse.</i>   | (plur.) | סוסים <i>horses.</i>   |
| Suff. 1.     | סוסי <i>my horse.</i> |         | סוסי <i>my horses.</i> |
| 2 m.         | סוסך <i>thy —</i>     |         | סוסך <i>thy —</i>      |
| 2 f.         | סוסך <i>thy —</i>     |         | סוסך <i>thy —</i>      |
| 3 m.         | סוסו <i>his —</i>     |         | סוסו <i>his —</i>      |
| 3 f.         | סוסה <i>her —</i>     |         | סוסה <i>her —</i>      |
| 1 (plur.)    | סוסינו <i>our —</i>   |         | סוסינו <i>our —</i>    |
| 2 m.         | סוסכם <i>your —</i>   |         | סוסיכם <i>your —</i>   |
| 2 f.         | סוסכן <i>your —</i>   |         | סוסיכן <i>your —</i>   |
| 3 m.         | סוסם <i>their —</i>   |         | סוסיהם <i>their —</i>  |
| 3 f.         | סוסן <i>their —</i>   |         | סוסיהן <i>their —</i>  |

## No. II. Noun masc. ending with a Quiescent.

|              |                         |              |                          |
|--------------|-------------------------|--------------|--------------------------|
| Abs. (sing.) | אב <i>father.</i>       | Abs. (sing.) | אב <i>father.</i>        |
| Suff. 1.     | אבי <i>my father.</i>   | Pl. 1.       | אבינו <i>our father.</i> |
| 2 m.         | אביך <i>thy —</i>       | 2 m.         | אביכם <i>your —</i>      |
| 2 f.         | אביך <i>thy —</i>       | 2 f.         | אביכן <i>your —</i>      |
| 3 m.         | אביו, אביו <i>his —</i> | 3 m.         | אביהם <i>their —</i>     |
| 3 f.         | אביה <i>her —</i>       | 3 f.         | אביהן <i>their —</i>     |

## No. III. Noun feminine.

|              |                       |         |                         |
|--------------|-----------------------|---------|-------------------------|
| Abs. (sing.) | תורה <i>a law.</i>    | (plur.) | תורות <i>laws.</i>      |
| Suff. 1.     | תורתי <i>my law.</i>  |         | תורותי <i>my laws.</i>  |
| 2 m.         | תורתך <i>thy —</i>    |         | תורתך <i>thy —</i>      |
| 2 f.         | תורתך <i>thy —</i>    |         | תורתך <i>thy —</i>      |
| 3 m.         | תורתו <i>his —</i>    |         | תורותיו <i>his —</i>    |
| 3 f.         | תורתה <i>her —</i>    |         | תורותיה <i>her —</i>    |
| 1 (plur.)    | תורתנו <i>our —</i>   |         | תורותינו <i>our —</i>   |
| 2 m.         | תורתכם <i>your —</i>  |         | תורותיכם <i>your —</i>  |
| 2 f.         | תורתכן <i>your —</i>  |         | תורותיכן <i>your —</i>  |
| 3 m.         | תורתם <i>their —</i>  |         | תורותיהם <i>their —</i> |
| 3 f.         | תורתהן <i>their —</i> |         | תורותיהן <i>their —</i> |

|                          | Sing. abs. | Const.   | Light Suff. | Grave Suff. |
|--------------------------|------------|----------|-------------|-------------|
| DEC. I. SINGULAR. § 345. |            |          |             |             |
| (a)                      | סוּס       | סוּס     | סוּסִי      | סוּסְכֶם    |
| (b)                      | גְּבוּר    | גְּבוּר  | גְּבוּרִי   | גְּבוּרְכֶם |
| (c)                      | שְׁפוּט    | שְׁפוּט  | שְׁפוּטִי   | שְׁפוּטְכֶם |
| (d)                      | אֱלוֹהִי   | אֱלוֹהִי | אֱלוֹהִי    | אֱלוֹהֶכֶם  |

|                           |         |         |           |                 |
|---------------------------|---------|---------|-----------|-----------------|
| DEC. II. SINGULAR. § 347. |         |         |           |                 |
| (a)                       | דָּם    | דָּם    | דָּמִי    | (once) דָּמְכֶם |
| (b)                       | כוֹכַב  | כוֹכַב  | כוֹכַבִּי | כוֹכַבְכֶם      |
| (c)                       | כוֹבֵעַ | כוֹבֵעַ | כוֹבֵעִי  | כוֹבֵעְכֶם      |
| (d)                       | שֵׁר    | שֵׁר    | שֵׁרִי    | שֵׁרְכֶם        |

|                            |          |                     |            |              |
|----------------------------|----------|---------------------|------------|--------------|
| DEC. III. SINGULAR. § 350. |          |                     |            |              |
| (a)                        | פְּקִיד  | פְּקִיד             | פְּקִידִי  | פְּקִידְכֶם  |
| (b)                        | מְלִיץ   | מְלִיץ              | מְלִיצִי   | מְלִיצְכֶם   |
| (c)                        | קָטוּל   | קָטוּל              | קָטוּלִי   | קָטוּלְכֶם   |
| (d)                        | זָכְרוֹן | זָכְרוֹן            | זָכְרוֹנִי | זָכְרוֹנְכֶם |
| (e)                        | חֲזִיוֹן | חֲזִיוֹן (עֶצְבוֹן) | חֲזִיוֹנִי | חֲזִיוֹנְכֶם |
| (f)                        | מְנוּס   | מְנוּס              | מְנוּסִי   | מְנוּסְכֶם   |
| (g)                        | אָבוּס   | אָבוּס              | אָבוּסִי   | אָבוּסְכֶם   |
| (h)                        | גָּדוּל  | גָּדֹל-             |            |              |

|                           |         |         |          |            |
|---------------------------|---------|---------|----------|------------|
| DEC. IV. SINGULAR. § 353. |         |         |          |            |
| (a)                       | דָּבָר  | דָּבָר  | דָּבָרִי | דָּבָרְכֶם |
| (b)                       | לֵבָב   | לֵבָב   | לֵבָבִי  | לֵבָבְכֶם  |
| (c)                       | חֶכֶם   | חֶכֶם   | חֶכְמִי  | חֶכְמְכֶם  |
| (d)                       | שֵׁעַר  | שֵׁעַר  | שֵׁעָרִי | שֵׁעָרְכֶם |
| (e)                       | עֶמֶק   | עֶמֶק   | עֶמְקִי  | עֶמְקְכֶם  |
| (f)                       | כִּנְיָ | כִּנְיָ | כִּנְיִי | כִּנְיְכֶם |
| (g)                       | צָבָא   |         |          |            |



| Plural abs.     | Light suff. | Const.    | Grave suff.  |
|-----------------|-------------|-----------|--------------|
| DEC. I. PLURAL. |             |           |              |
| סוֹסִים         | סוֹסִי      | סוֹסִי    | סוֹסִיכֶם    |
| גְּבוּרִים      | גְּבוּרִי   | גְּבוּרִי | גְּבוּרִיכֶם |
| שְׁפוּטִים      | שְׁפוּטִי   | שְׁפוּטִי | שְׁפוּטִיכֶם |
| אֱלֹהִים        | אֱלֹהִי     | אֱלֹהִי   | אֱלֹהִיכֶם   |

|                  |           |           |              |
|------------------|-----------|-----------|--------------|
| DEC. II. PLURAL. |           |           |              |
| דְּמִים          | דְּמִי    | דְּמִי    | דְּמִיכֶם    |
| כּוֹכְבִים       | כּוֹכְבִי | כּוֹכְבִי | כּוֹכְבִיכֶם |
| כּוֹבְעִים       | כּוֹבְעִי | כּוֹבְעִי | כּוֹבְעִיכֶם |
| שָׂדִים          | שָׂדִי    | שָׂדִי    | שָׂדִיכֶם    |

|                       |              |            |               |
|-----------------------|--------------|------------|---------------|
| DEC. III. PLURAL.     |              |            |               |
| פְּקִידִים            | פְּקִידִי    | פְּקִידִי  | פְּקִידִיכֶם  |
| מְלִיצִים             | מְלִיצִי     | מְלִיצִי   | מְלִיצִיכֶם   |
| קְטוּלִים             | קְטוּלִי     | קְטוּלִי   | קְטוּלִיכֶם   |
| זְכָרוֹנִים           | זְכָרוֹנִי   | זְכָרוֹנִי | זְכָרוֹנִיכֶם |
| חֲזִינוֹת (חֲשֻׁבוֹת) | (As Dec. X.) |            |               |
| מְנוּסִים             | מְנוּסִי     | מְנוּסִי   | מְנוּסִיכֶם   |
| אֲבוּסִים             | אֲבוּסִי     | אֲבוּסִי   | אֲבוּסִיכֶם   |

|                  |          |          |              |
|------------------|----------|----------|--------------|
| DEC. IV. PLURAL. |          |          |              |
| דְּבָרִים        | דְּבָרִי | דְּבָרִי | דְּבָרִיכֶם  |
| לְבָבִים         | לְבָבִי  | לְבָבִי  | לְבָבִיכֶם   |
| חֲכָמִים         | חֲכָמִי  | חֲכָמִי  | חֲכָמִיכֶם   |
| שְׁעָרִים        | שְׁעָרִי | שְׁעָרִי | שְׁעָרִיכֶם  |
| עֲמָקִים         | עֲמָקִי  | עֲמָקִי  | עֲמָקִיכֶם   |
| כְּנָפִים        | כְּנָפִי | כְּנָפִי | כְּנָפִיכֶם  |
| צְבָאוֹת         | צְבָאוֹת |          | (צְבָאוֹתֶם) |

|     | Sing. abs. | Const.           | Light suff. | Grave suff. |
|-----|------------|------------------|-------------|-------------|
| (h) | עֵשׂוּ     | עֵשׂוּ (עֵשׂוֹן) |             |             |
| (i) | צֹלַע      | צֹלַע (צֹלַע)    | צֹלַע       |             |

## DEC. V. SINGULAR. § 356.

|     |        |                 |          |            |
|-----|--------|-----------------|----------|------------|
| (a) | זָקוּן | זָקוּן          | זָקֹנִי  | זָקֹנֶכֶם  |
| (b) | חֲצִיר | חֲצִיר          | חֲצִירִי | חֲצִירֶכֶם |
| (c) | כֶּתֶף | כֶּתֶף          | כֶּתֶפִי | כֶּתֶפֶכֶם |
| (d) | כֶּבֶד | כֶּבֶד (כְּבֹד) | כֶּבֶדִי | כֶּבֶדְכֶם |

## DEC. VI. SINGULAR. A class. § 359.

|     |                 |               |         |           |
|-----|-----------------|---------------|---------|-----------|
| (a) | (מֶלֶךְ) מֶלֶךְ | מֶלֶךְ        | מֶלְכִי | מֶלְכֶכֶם |
| (b) | etc. נֶעַר      | נֶעַר         | נֶעַרִי | נֶעַרְכֶם |
| (c) | זֶרַע           | זֶרַע (זֶרַע) | זֶרְעִי | זֶרְעֶכֶם |

## E class.

|     |       |       |         |           |
|-----|-------|-------|---------|-----------|
| (d) | סֶפֶר | סֶפֶר | סֶפְרִי | סֶפְרֶכֶם |
| (e) | קֶבֶר | קֶבֶר | קֶבְרִי | קֶבְרֶכֶם |
| (f) | חֶלֶק | חֶלֶק | חֶלְקִי | חֶלְקֶכֶם |
| (g) | חֶלֶד | חֶלֶד | חֶלְדִי | חֶלְדֶכֶם |
| (h) | נֶצַח | נֶצַח | נֶצְחִי | נֶצְחֶכֶם |

## O class.

|     |        |        |                     |            |
|-----|--------|--------|---------------------|------------|
| (i) | בֶּקֶר | בֶּקֶר | בֶּקְרִי            | בֶּקְרֶכֶם |
| (j) | קֶמֶץ  | קֶמֶץ  | קֶמְצִי             | קֶמְצֶכֶם  |
| (k) | פֶּעַל | פֶּעַל | פֶּעְלִי (פֶּעְלוֹ) | פֶּעְלֶכֶם |
| (l) | קֶדֶשׁ | קֶדֶשׁ | קֶדְשִׁי            | קֶדְשֶׁכֶם |

| Plu r. abs. | Light suff. | Const.   | Grave suff. |
|-------------|-------------|----------|-------------|
| עֲשָׁנִים   | עֲשָׁנִי    | עֲשָׁנִי | עֲשָׁנִיכֶם |
| צִלְעִים    | צִלְעִי     | צִלְעִי  | צִלְעִיכֶם  |

## DEC. V. PLURAL.

|           |               |          |             |
|-----------|---------------|----------|-------------|
| זִקְנִים  | זִקְנִי       | זִקְנִי  | זִקְנִיכֶם  |
| חֲצִרִים  | חֲצִרִי       | חֲצִרִי  | חֲצִרִיכֶם  |
| פְּתָפוֹת | (As Dec. XI.) |          |             |
| פְּבֵדִים | פְּבֵדִי      | פְּבֵדִי | פְּבֵדִיכֶם |

DEC. VI. PLURAL. *A* class.

|          |         |         |            |
|----------|---------|---------|------------|
| מְלָכִים | מְלָכִי | מְלָכִי | מְלָכִיכֶם |
| נְעָרִים | נְעָרִי | נְעָרִי | נְעָרִיכֶם |
| זִרְעִים | זִרְעִי | זִרְעִי | זִרְעִיכֶם |

*E* class.

|               |         |                   |            |
|---------------|---------|-------------------|------------|
| סְפָרִים      | סְפָרִי | סְפָרִי           | סְפָרִיכֶם |
| קְבָרִים      | קְבָרִי | קְבָרִי           | קְבָרִיכֶם |
| חֲלָקִים      | חֲלָקִי | חֲלָקִי (חֲקָרִי) | חֲלָקִיכֶם |
| חֲלָדִים etc. | חֲלָדִי | חֲלָדִי           | חֲלָדִיכֶם |
| נִצְחִים      | נִצְחִי | נִצְחִי           | נִצְחִיכֶם |

*O* class.

|           |          |          |             |
|-----------|----------|----------|-------------|
| בְּקָרִים | בְּקָרִי | בְּקָרִי | בְּקָרִיכֶם |
| קִמְצִים  | קִמְצִי  | קִמְצִי  | קִמְצִיכֶם  |
| פְּעָלִים | פְּעָלִי | פְּעָלִי | פְּעָלִיכֶם |
| קִדְשִׁים | קִדְשִׁי | קִדְשִׁי | קִדְשִׁיכֶם |

*Segholates of roots ע" and ע" (q)* הָיָד, const. הָיָד, pl. הַיָּדִים  
 (m) מָוֶת, const. מָוֶת מָוֶת — מָוֶת (r)  
 (n) הָנוּף — הָנוּף *Segholates of roots ל"ה*  
 (o) חָיִל — חָיִל (s) פָּרִי, suff. פָּרִי, const. (פָּרִי) פָּרִי  
 (p) חָצִי, suff. חָצִי — חָצִי (חָצִי) חָצִי (t) עֵיר, pl. עֵירִים — עֵיר

## DEC. VII. SINGULAR. § 371 SEQ.

|     | Sing. abs. | Const.          | Light suff. | Grave suff.  |
|-----|------------|-----------------|-------------|--------------|
| (a) | נֶשֶׁם     | נֶשֶׁם (נֶשֶׁם) | נֶשְׁמִי    | נֶשְׁמְכֶם   |
| (b) | אֹיֵב      | אֹיֵב           | אֹיְבִי     | אֹיְבֶכֶם    |
| (c) | מִקְטָל    | מִקְטָל         | מִקְטָלִי   | מִקְטָלְכֶם  |
| (d) | מִזְבֵּחַ  | מִזְבֵּחַ       | מִזְבְּחִי  | מִזְבְּחֶכֶם |
| (e) | מִקֵּל     | מִקֵּל          | מִקְלִי     | מִקְלְכֶם    |
| (f) | מִפְתָּח   | מִפְתָּח        | —           | —            |
| (g) | עֵץ        | עֵץ             | עֵצִי       | עֵצְכֶם      |

## DEC. VIII. SINGULAR. § 374.

|     |          |              |                 |           |
|-----|----------|--------------|-----------------|-----------|
| (a) | יָם      | יָם (יָם)    | יָמִי           | יָמְכֶם   |
| (b) | אָף      | אָף          | אָפִי           | אָפְכֶם   |
| (c) | כֶּד     | כֶּד         | כֶּדִי          | כֶּדְכֶם  |
| (d) | לֵב      | לֵב (לֵבִי)  | לֵבִי           | לֵבְכֶם   |
| (e) | חֵק      | חֵק (חֵקִי)  | חֵקִי           | חֵקְכֶם   |
| (f) | עוֹ      | עוֹ (עוֹדִי) | עוֹדִי (עוֹדִי) | עוֹדְכֶם  |
| (g) | גִּמְלָה |              |                 |           |
| (h) | מִגֵּן   | מִגֵּן       | מִגְנִי         | מִגְנֶכֶם |
| (i) | חֵי      | חֵי          |                 |           |
| (j) | שָׂר     | שָׂר         | שָׂרִי          | שָׂרְכֶם  |
| (k) | לַח      | לַח          | לַחִי           |           |

## DEC. IX. SINGULAR. § 377.

|     |        |        |        |          |
|-----|--------|--------|--------|----------|
| (a) | חֹהָ   | חֹהָ   | חֹי    | חֹכְכֶם  |
| (b) | שָׂדָה | שָׂדָה | שָׂדִי | שָׂדְכֶם |



*Segholates of לָח continued.**Inf. Segholates.*

|   |   |
|---|---|
| (u) דְּבָשׁוּ (דְּבָשׁ), const.                   | דְּבָשׁוּ, suff. (x) דְּבָשׁוּ, const.    |
| (v) גְּדִי, plur. גְּדִיִּים [pl. (y) גְּדִיִּים] | שָׁכְמוּ — שָׁכְמוּ                       |
| (w) זָבִי, — זָבִיִּים                            | בָּאֲרוֹת, pl. בָּאֲרָר — בָּאֲרָר (z)    |
|   | פָּעֵמוּ, פָּעֵם (zz) קָטְלוּ, קָטַל (yy) |

## DEC. VII. PLURAL.

| Plural abs.              | Light Suff.   | Const.      | Grave Suff.      |
|--------------------------|---------------|-------------|------------------|
| שְׁמוֹת                  | שְׁמוֹתִי     | שְׁמוֹת     | שְׁמוֹתֶיכֶם     |
| אוֹיְבִים                | אוֹיְבֵי      | אוֹיְבֵי    | אוֹיְבֶיכֶם      |
| מְקַטְלִים               | מְקַטְלֵי     | מְקַטְלֵי   | מְקַטְלֶיכֶם     |
| מִזְבְּחוֹת              | מִזְבְּחוֹתִי | מִזְבְּחוֹת | מִזְבְּחוֹתֶיכֶם |
| מִקְלוֹת (as Dec. XIII.) |               |             |                  |
| מִפְתָּחִים              |               |             |                  |
| עֲצִים                   | עֲצֵי         | עֲצֵי       | עֲצֵיכֶם         |

## DEC. VIII. PLURAL.

|           |          |          |             |
|-----------|----------|----------|-------------|
| יְמִים    | יְמֵי    | יְמֵי    | יְמֵיכֶם    |
| אֲפִים    | אֲפֵי    | אֲפֵי    | אֲפֵיכֶם    |
| מִדִּים   | מִדֵּי   | מִדֵּי   | מִדֵּיכֶם   |
| לְבוֹת    | לְבוֹתִי | לְבוֹת   | לְבוֹתֶיכֶם |
| חֲקִים    | חֲקֵי    | חֲקֵי    | חֲקֵיכֶם    |
| גְּמֻלִים | גְּמֻלֵי | גְּמֻלֵי | גְּמֻלֶיכֶם |
| מִגְנִים  | מִגְנֵי  | מִגְנֵי  | מִגְנֶיכֶם  |
| חַיִּים   | חַיֵּי   | חַיֵּי   | חַיֵּיכֶם   |
| שָׂרִים   | שָׂרֵי   | שָׂרֵי   | שָׂרֵיכֶם   |
| לָחִים    |          |          |             |

## DEC. IX. PLURAL.

|         |        |        |           |
|---------|--------|--------|-----------|
| חֲזִים  | חֲזֵי  | חֲזֵי  | חֲזֵיכֶם  |
| שָׂרִים | שָׂרֵי | שָׂרֵי | שָׂרֵיכֶם |

|                          | Sing. abs. | Const.    | Light suff. | Grave suff.   |
|--------------------------|------------|-----------|-------------|---------------|
| DEC. X. SINGULAR. § 380. |            |           |             |               |
| (a)                      | תּוֹרָה    | תּוֹרַת   | תּוֹרָתִי   | תּוֹרַתְכֶם   |
| (b)                      | בְּתוּלָה  | בְּתוּלַת | בְּתוּלָתִי | בְּתוּלַתְכֶם |

|                           |             |             |               |                 |
|---------------------------|-------------|-------------|---------------|-----------------|
| DEC. XI. SINGULAR. § 383. |             |             |               |                 |
| (a)                       | שָׁנָה      | שָׁנַת      | שָׁנָתִי      | שָׁנַתְכֶם      |
| (b)                       | שָׁנָה      | שָׁנַת      | שָׁנָתִי      | שָׁנַתְכֶם      |
| (c)                       | צִדְקָה     | צִדְקַת     | צִדְקָתִי     | צִדְקַתְכֶם     |
| (d)                       | חֲכָמָה     | חֲכָמַת     | חֲכָמָתִי     | חֲכָמַתְכֶם     |
| (e)                       | עֲגָלָה     | עֲגָלַת     | עֲגָלָתִי     | עֲגָלַתְכֶם     |
| (f)                       | מַמְלָכָה   | מַמְלַכַת   | מַמְלַכָתִי   | (as Dec. XIII.) |
| (g)                       | מִשְׁפָּחָה | מִשְׁפַּחַת | מִשְׁפַּחָתִי | (as Dec. XIII.) |

|                            |           |          |            |              |
|----------------------------|-----------|----------|------------|--------------|
| DEC. XII. SINGULAR. § 387. |           |          |            |              |
| (a)                        | מַלְכָּה  | מַלְכַת  | מַלְכָתִי  | מַלְכַתְכֶם  |
| (b)                        | שְׂמֻלָּה | שְׂמֻלַת | שְׂמֻלָתִי | שְׂמֻלַתְכֶם |
| (c)                        | חֲרָפָה   | חֲרַפַת  | חֲרַפָתִי  | חֲרַפַתְכֶם  |
| (d)                        | חֲרִיבָה  | חֲרִיבַת | חֲרִיבָתִי | חֲרִיבַתְכֶם |
| (e)                        | נַעֲרָה   | נַעֲרַת  | נַעֲרָתִי  | נַעֲרַתְכֶם  |

|                             |           |           |                        |                         |
|-----------------------------|-----------|-----------|------------------------|-------------------------|
| DEC. XIII. SINGULAR. § 390. |           |           |                        |                         |
| (a)                         | מִסְנָרַת | מִסְנַרַת | מִסְנָרַתִי            | מִסְנַרַתְכֶם           |
| (b)                         | גְּבֵרַת  | גְּבֵרַת  | גְּבֵרַתִי             | גְּבֵרַתְךָ             |
| (c)                         | אִשָּׁה   | אִשָּׁה   | אִשָּׁתִי (אִשְׁתְּךָ) | אִשְׁתְּךָ (אִשְׁתְּךָ) |
| (d)                         | בַּתְּנָת | בַּתְּנָת | בַּתְּנָתִי            | בַּתְּנָתְךָ            |
| (e)                         | נַחֲשָׁה  | נַחֲשָׁה  | נַחֲשָׁתִי             | נַחֲשָׁתְךָ             |
| (f)                         | לִכְתָּה  | לִכְתָּה  | לִכְתָּתִי             | לִכְתָּתְךָ             |
| (g)                         | שִׁבְתָּה | שִׁבְתָּה | שִׁבְתָּתִי            | שִׁבְתָּתְךָ            |

| Plur. abs.      | Const.     | Suffix, sing. | Suff. plur.     |
|-----------------|------------|---------------|-----------------|
| DEC. X. PLURAL. |            |               |                 |
| תּוֹרוֹת        | תּוֹרוֹת   | תּוֹרוֹתִי    | תּוֹרוֹתֵיכֶם   |
| בְּתוּלוֹת      | בְּתוּלוֹת | בְּתוּלוֹתִי  | בְּתוּלוֹתֵיכֶם |

|                  |           |             |                |
|------------------|-----------|-------------|----------------|
| DEC. XI. PLURAL. |           |             |                |
| שָׁנוֹת          | שָׁנוֹת   | שָׁנוֹתִי   | שָׁנוֹתֵיכֶם   |
| יְשָׁנוֹת        | יְשָׁנוֹת | יְשָׁנוֹתִי | יְשָׁנוֹתֵיכֶם |
| צְדָקוֹת         | צְדָקוֹת  | צְדָקוֹתִי  | צְדָקוֹתֵיכֶם  |
| חֲכָמוֹת         | חֲכָמוֹת  | חֲכָמוֹתִי  | חֲכָמוֹתֵיכֶם  |
| עֲגָלוֹת         | עֲגָלוֹת  | עֲגָלוֹתִי  | עֲגָלוֹתֵיכֶם  |

|                   |           |             |                |
|-------------------|-----------|-------------|----------------|
| DEC. XII. PLURAL. |           |             |                |
| מַלְכוֹת          | מַלְכוֹת  | מַלְכוֹתִי  | מַלְכוֹתֵיכֶם  |
| שְׁמָלוֹת         | שְׁמָלוֹת | שְׁמָלוֹתִי | שְׁמָלוֹתֵיכֶם |
| חֲרָפוֹת          | חֲרָפוֹת  | חֲרָפוֹתִי  | חֲרָפוֹתֵיכֶם  |
| חֲרָבוֹת          | חֲרָבוֹת  | חֲרָבוֹתִי  | חֲרָבוֹתֵיכֶם  |
| נַעֲרוֹת          | נַעֲרוֹת  | נַעֲרוֹתִי  | נַעֲרוֹתֵיכֶם  |

|                    |             |               |                  |
|--------------------|-------------|---------------|------------------|
| DEC. XIII. PLURAL. |             |               |                  |
| מַסְגְּרוֹת        | מַסְגְּרוֹת | מַסְגְּרוֹתִי | מַסְגְּרוֹתֵיכֶם |
| כְּתָנוֹת          | כְּתָנוֹת   | כְּתָנוֹתִי   | כְּתָנוֹתֵיכֶם   |

| Sing. abs. | Dual abs.  | Const.   | Sing. abs. | Dual abs.    | Const.     |
|------------|------------|----------|------------|--------------|------------|
| I.         |            |          | צָהָרִים   |              |            |
| יוֹם       | יוֹמִים    |          | עֵינִים    | עֵינִים      | עֵינִי     |
| רְבוֹת     | רְבוֹתַיִם |          | לְחֵי      | לְחֵי        |            |
| II.        |            |          | VII.       |              |            |
| יָד        | יָדַיִם    | יָדַי    | מַאֲזְנִים | מַאֲזְנִי    |            |
|            | מְלַקְחִים |          | VIII.      |              |            |
| III.       |            |          | כַּף       | כַּפַּיִם    | כַּפִּי    |
| שָׁבוּעַ   | שָׁבָעַיִם |          | שָׁן       | שָׁנַיִם     | שָׁנִי     |
| IV.        |            |          | X.         |              |            |
| כֶּנֶף     | כְּנָפַיִם | כְּנָפִי | אִמָּה     | אִמָּתַיִם   |            |
|            | חֲלָצִים   | חֲלָצִי  | XI.        |              |            |
| V.         |            |          | שָׁפָה     | שְׁפָתַיִם   | שְׁפָתִי   |
| עֵקֶב      | עֵקֶבַיִם  | עֵקֶבִי  | פֶּאֶה     | פְּאֵתַיִם   | פְּאֵתִי   |
| VI.        |            |          | XII.       |              |            |
| A רֶגֶל    | רַגְלַיִם  | רַגְלִי  | יֶרְכָּה   | יֶרְכָּתַיִם | יֶרְכָּתִי |
| E בָּרַךְ  | בְּרָכַיִם | בְּרָכִי | רֶקְמָה    | רֶקְמָתַיִם  |            |
| O מִתְּנִי | מִתְּנֵי   | מִתְּנִי | XIII.      |              |            |
| - נָעַל    | נָעָלַיִם  | נָעָלִי  | נַחֲשֵׁת   | נַחֲשֵׁתַיִם |            |

(A) *Cardinals, etc. from 1 to 10.*

| No. | Signs. | Masc. abs. | Const.     | Fem. abs. | Const.             | Ordinals.  |
|-----|--------|------------|------------|-----------|--------------------|------------|
| 1   | א (חד) | אַחַד      | אֶחָד      | אַחַת     | אַחַת              | .          |
| 2   | ב      | שְׁנַיִם   | שְׁנֵי     | שְׁתֵּי   | שְׁתֵּי            | שְׁנִי     |
| 3   | ג      | שְׁלֹשָׁה  | שְׁלֹשֶׁת  | שְׁלֹשׁ   | שְׁלֹשׁ            | שְׁלִישִׁי |
| 4   | ד      | אַרְבָּעָה | אַרְבַּעַת | אַרְבַּע  | אַרְבַּע           | רְבִיעִי   |
| 5   | ה      | חֲמִשָּׁה  | חֲמִשֶּׁת  | חֲמֹשׁ    | חֲמֹשׁ (חֲמִישִׁי) | חֲמִישִׁי  |
| 6   | ו      | שֵׁשׁ      | שֵׁשֶׁת    | שֵׁשׁ     | שֵׁשׁ              | שִׁשִּׁי   |
| 7   | ז      | שִׁבְעָה   | שִׁבַּעַת  | שִׁבַּע   | שִׁבַּע            | שְׁבִיעִי  |
| 8   | ח      | שְׁמֹנֶה   | שְׁמֹנֶת   | שְׁמוֹנֶה | שְׁמוֹנֶה          | שְׁמוֹנִי  |
| 9   | ט      | תְּשַׁעָה  | תְּשַׁעַת  | תְּשַׁע   | תְּשַׁע            | תְּשִׁיעִי |
| 10  | י      | עֶשְׂרֵה   | עֶשְׂרֶת   | עָשָׂר    | עָשָׂר             | עֶשְׂרִי   |

(B) *Cardinals from 11 to 15.*

|    |    | Masculine.                       | Feminine.                            |
|----|----|----------------------------------|--------------------------------------|
| 11 | יא | אַחַד עָשָׂר<br>עֶשְׂרֵי עָשָׂר  | אַחַת עֶשְׂרֵה<br>עֶשְׂרֵי עֶשְׂרֵה  |
| 12 | יב | שְׁנַיִם עָשָׂר<br>שְׁנֵי עָשָׂר | שְׁתֵּי עֶשְׂרֵה<br>שְׁתֵּי עֶשְׂרֵה |
| 13 | יג | שְׁלֹשָׁה עָשָׂר                 | שְׁלֹשׁ עֶשְׂרֵה                     |
| 14 | יד | אַרְבָּעָה עָשָׂר                | אַרְבַּע עֶשְׂרֵה                    |
| 15 | טו | חֲמִשָּׁה עָשָׂר                 | חֲמֹשׁ עֶשְׂרֵה                      |
| 16 | יו | שֵׁשׁ עָשָׂר                     | שֵׁשׁ עֶשְׂרֵה                       |
| 17 | יז | שִׁבְעָה עָשָׂר                  | שִׁבַּע עֶשְׂרֵה                     |
| 18 | יח | שְׁמֹנֶה עָשָׂר                  | שְׁמוֹנֶה עֶשְׂרֵה                   |
| 19 | יט | תְּשַׁעָה עָשָׂר                 | תְּשַׁע עֶשְׂרֵה                     |



(C) *Cardinals from 20 to 90.*

|    |   |             |    |   |            |
|----|---|-------------|----|---|------------|
| 20 | כ | עֶשְׂרִים   | 60 | ס | שְׁשִׁים   |
| 30 | ל | שְׁלֹשִׁים  | 70 | ע | שִׁבְעִים  |
| 40 | מ | אַרְבָּעִים | 80 | פ | שְׁמוֹנִים |
| 50 | נ | חֲמִשִּׁים  | 90 | צ | תִּשְׁעִים |

(D) *Hundreds.*

|     |          |                 |     |             |                  |
|-----|----------|-----------------|-----|-------------|------------------|
| 100 | ק        | מֵאָה           | 600 | (ס) תַּר    | שֵׁשׁ מֵאוֹת     |
| 200 | ר        | מֵאוֹתַיִם      | 700 | (ז) תַּשׁ   | שִׁבְעַת מֵאוֹת  |
| 300 | ש        | שְׁלֹשׁ מֵאוֹת  | 800 | (ח) תַּת    | שְׁמוֹנֶה מֵאוֹת |
| 400 | ת        | אַרְבַּע מֵאוֹת | 900 | (ט) תַּתִּק | תִּשְׁעַת מֵאוֹת |
| 500 | (ד) תִּק | חֲמִשׁ מֵאוֹת   |     |             |                  |

(E) *Thousands.*

|       |   |                      |                               |          |                         |
|-------|---|----------------------|-------------------------------|----------|-------------------------|
| 1,000 | א | אַלֶּף               | 10,000                        | רַבְּבָה | רְבּוּא, רְבוֹ, רַבּוּא |
| 2,000 | ב | אַלְפַּיִם           | 20,000                        |          | שְׁתֵּי רְבוֹת          |
| 3,000 | ג | שְׁלֹשַׁת אַלְפִּים  | 30,000                        |          | שְׁלֹשׁ רְבוֹת          |
| 4,000 | ד | אַרְבַּעַת אַלְפִּים | 40,000                        |          | אַרְבַּע רְבוּא         |
| 5,000 | ה | חֲמִשָּׁת אַלְפִּים  | 120,000<br>or 12 times 10,000 |          | שְׁתֵּים עָשָׂרָה רְבוֹ |
| 6,000 | ו | שִׁשָּׁת אַלְפִּים   |                               |          |                         |
| 7,000 | ז | שִׁבְעַת אַלְפִּים   | 600,000                       |          | שֵׁשׁ מֵאוֹת אֶלֶף      |

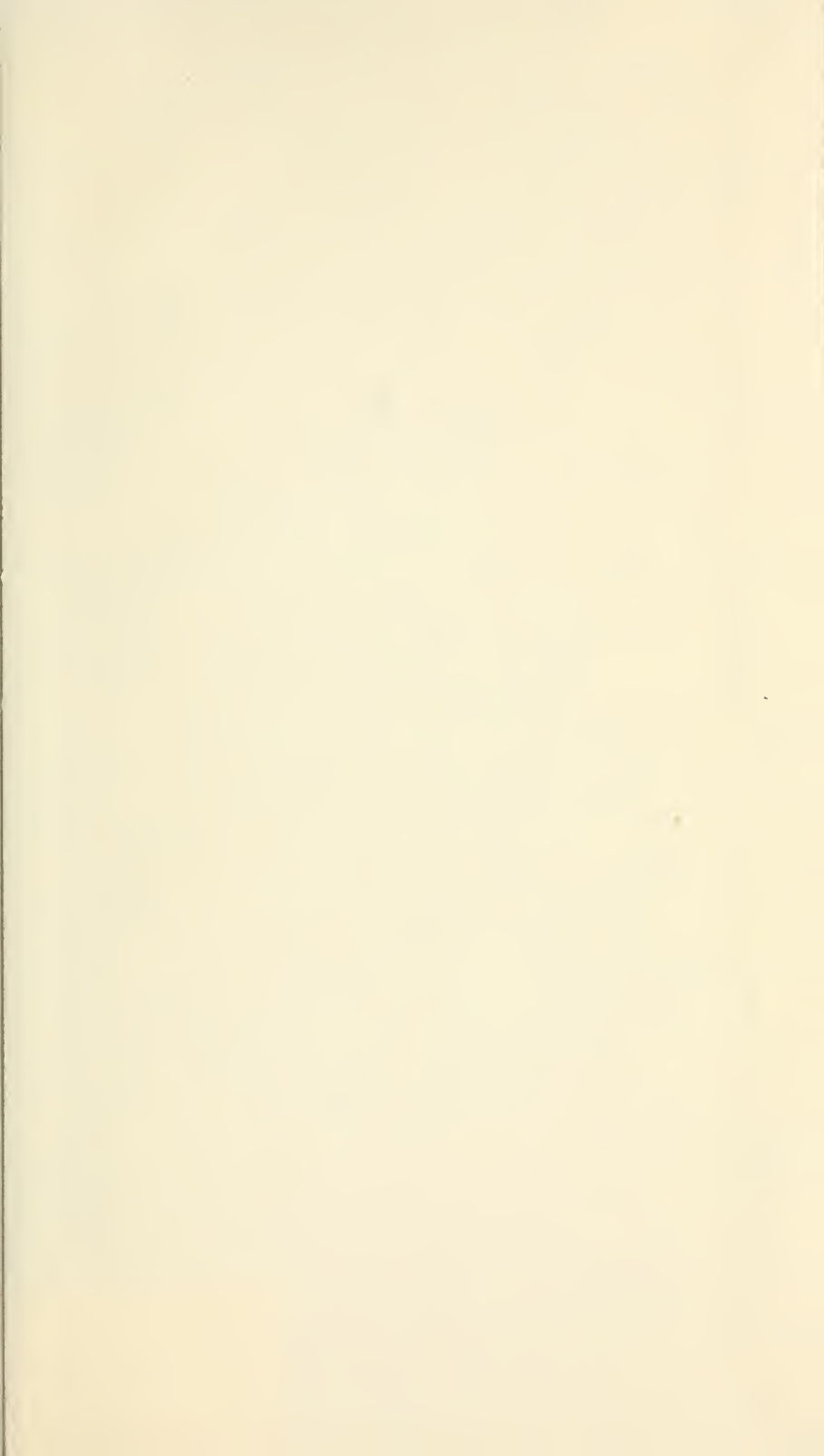


634









Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: June 2007

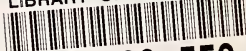
**PreservationTechnologies**

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive



LIBRARY OF CONGRESS



0 019 383 550 8